

SEP 19 49

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

SEPTEMBER - OCTOBER, 1949



MUSIC AND RELIGIOUS EDUCATION
A SYMPOSIUM

THE EDUCATED MAN FACES THE UNFORESEEN

PLANNING SUMMER CONFERENCES WITH YOUNG ADULTS

TUFTS COLLEGE LABORATORY SCHOOL FOR TEACHERS AND CHILDREN

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$4.00 or more per year, of which \$3.50 is for subscription to the Journal. Single copies, \$1.00 each.

EDITORIAL COMMITTEE

LEONARD A. STIDLEY, Professor of Religious Education, Oberlin Graduate School of Theology, Chairman.

EDNA L. ACHESON, Brick Presbyterian Church, Rochester, New York.

JOHN B. CASEY, Superintendent of Schools, Archdiocese of Indianapolis.

EMANUEL GAMORAN, Commission on Jewish Education, Cincinnati, Ohio.

WALTER M. HORTON, Professor Systematic Theology, Oberlin Graduate School of Theology.

THOMAS S. KEPLER, Professor New Testament, Oberlin Graduate School of Theology.

HERBERT G. MAY, Professor Old Testament, Oberlin Graduate School of Theology.

RUTH SHRIVER, Church of the Brethren, Elgin, Ill.

LEONARD A. STIDLEY, Editor
Oberlin College, Oberlin, Ohio

OTTO MAYER, Business Manager
20 W. Jackson Blvd., Chicago 4, Ill.

The Religious Education Association

Editorial and Publication Office, 29 N. Pleasant St., Oberlin, Ohio

Printed at 48 S. Main Street, Oberlin, Ohio

Executive Office, 20 West Jackson Blvd., Chicago 4, Illinois

Published bi-monthly. Printed in the U. S. A.

RELIGIOUS EDUCATION

VOLUME XLIV

SEPTEMBER-OCTOBER, 1949

NUMBER 5

CONTENTS

	Page
Music and Religious Education — A Symposium	
I. Music in the Church School	<i>Marguerite Hazzard</i> 259
II. Is Choir Membership Christian Education?	<i>Donald D. Ketring</i> 264
III. The Junior Choir	<i>Edith Lovell Thomas</i> 269
IV. A Local Church Organizes Its Music Program	<i>Cecil E. Lapo</i> 274
V. Character Education Through Music	<i>Ernest G. Hesser</i> 279
VI. Folk Music in Religious Education	<i>Katherine Ferris Robrbaugh</i> 282
The Educated Man Faces the Unforeseen	<i>Ordway Tead</i> 288
Planning Summer Conferences with Young Adults	<i>Robert S. Clemons</i> 297
Tufts College Laboratory School for Teachers and Children	<i>Edna M. Baxter</i> 302
Significant Evidence	<i>Ernest M. Ligon</i> 307
Book Reviews	310

Entered as second-class matter January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

A Cold War Near at Hand

In the early stages of World War II the expression "phony war" was used to indicate that the war was unreal. And as one looks back on the casualties, the destruction and the catastrophe of World War II the term "phony" is an anachronism. Those who used the expression failed to know the forces which had been turned loose in the world and failed to appraise properly the conflict which was underway.

Since the close of World War II the expression "cold war" has been used to describe the conflict between the Eastern and the Western Powers and more specifically between Russia and the United States. The man in the street may not know what is actually taking place but he hears from the radio and reads in the daily papers that all possible means—economic, political, ideological, threat, blockade, counter-blockade, intrigue—short of actual battle conflict are being used in the struggle. This cold war is costing money—a big share of national budgets. Although the experts predict that overt war is not coming in the immediate future yet hostilities of far reaching significance are underway. The nations of the world are dividing into camps and the camps are armed. As a result the framework within which peace was being sought has been weakened. Confidence and trust between groups have been shaken. The "higher moralities" are not operative in the affairs between nations.

Let us look more closely at our own domestic scene. Stewart G. Cole has rightly said that there is a cold war in our own country. Racial, religious, ethnic and socio-economic groups are in conflict. The skirmishes are in all communities. The forces are aggressive. The groups are large and in many cases organized. The groups are so intent on reaching their respective goals that the general welfare has become less important. The word compromise in the democratic sense seems a forgotten word. Hate is being expressed. The American dream of brotherhood is unreal to many. The vested interests of each group are the major considerations. The costs in man's inhumanity to his fellowmen are staggering.

This is not the place to appraise the different groups. But it is the place to raise a question of what religious educators—Protestant, Roman Catholic and Jewish—are doing about this cold war.

Are there any more important factors than the welfare of persons? Is not respect for persons a basic concept in the Judeo-Christian tradition? Is it not the foundation of our democratic framework? Is it necessary to wait until the casualties, the destruction, perhaps the catastrophe become more apparent?

The Religious Education Association has the threefold purpose of "imbuing religion with the educational ideal, education with the religious ideal and keeping the public informed of findings and progress."

The R.E.A. has local, regional and national levels. Is it not possible on each of these to begin to find a common meeting ground and thus to begin to ease the tensions to find the real meaning of education, of religious living, of "higher moralities," of democratic expression, and thus to seek to meet the "cold war of our own making"?

The Religious Education Association and all religious educators have an opportunity and a responsibility in the present situation.

Editorial Committee

Music and Religious Education

A SYMPOSIUM

Religious educators have long used music as a vital part of programs. But the implications and the integration of music in religions have not always been considered.

This symposium of six articles by persons who are interested both in music and in education is aimed to examine a few of the implications and to consider possible integration of music in religious education.

To each author we are indebted for his cooperation.

Editorial Committee

I

Music in the Church School

MARGUERITE HAZZARD

Instructor in Church School Music, School of Sacred Music, Union Theological Seminary

THE FIRST duty of the church is the public worship of God. All worship should be addressed to God and its quality measured by God. Far too often we find it planned to appeal to man and limited to satisfy his small demands of time and effort. Certainly we should derive satisfaction for our worship, but this does not mean a creature response to tune and rhythm, but rather the assurance of having offered one's best in adoration of the Eternal God and Father. The responsibility for teaching those arts and skills which man uses to express his worship rests upon the leadership in the church school. During the learning years when the mind is receptive to new ideas and the spirit is unhampered by habit and prejudice, every effort should be made to supply worthy tools for worship. We have gone far in the use of visual aids in all of our teaching and have welcomed this attractive addition to the church school program. Through their use the Bible has come alive. Children no longer see Jesus and the prophets limited to their present day experience, but through these modern media,

they have seen them in their true setting, have come to understand and appreciate the great truths and early trials upon which the Christian way of life is built. In addition to teaching, we must train in worship. This requires an opportunity to express what has been learned, for worship is the outpouring of adoration based on knowledge and experience. The most neglected opportunity for the expression of faith, conviction, aspiration, adoration and dedication is the hymn. We have failed to make use of this voice of the church. We should begin now to include music in every plan and in each program of the church school.

How much more worshipful our school exercises would be, if in place of a ringing bell or requests for attention, the session began in an atmosphere of well-played beautiful music and proceeded to the singing and the lesson with dignified devotion. The sense and order of planned preparation adds to any service and the worship of the school becomes a part of the whole of life, not just a few hectic moments on Sunday morning.

There are definite standards for the selection of the hymns to be taught to children. Since they are to be used as an act of worship, we must be sure that they are worthy; that the words give voice to our adoration in the best possible way; that the melody is pure and beautiful. Many hymns of like sentiment vary greatly in their quality. For example there is that ditty

Christ the Lord is waiting now.
Let Him in! Let Him in!
See the thorns upon His brow,
Let Him in!

and again the same sentiment

O Jesus Thou art standing
Outside the fast closed door,
In lowly patience waiting
To pass the threshold o'er.

There is not enough in all of life to waste any of it on inferior and indifferent expressions. We are addressing God. We choose the best that we can find. Too often our worship is a medley of doggerel and jingle because we have not paused to ask ourselves what we are doing and why.

Because our hymns are expressive, they exert a reflex experience upon both the performer and the listener. If we are to sing about God, we must present Him as He is revealed in Christ; as He is in His world; as we have found Him in our highest experience. If we are to sing about the Saviour, the words of our hymns must show Him as the Strong Son of God, the Light of the World, the Way, the Truth and the Life. Do our hymns enhance His radiance? The hymns we offer should lead every child to follow in the footsteps of the Master, because, by singing about Him, they have come to love and honor Him. The immature, the hesitating, the unbelieving, all should be constrained to accept Christ as Lord and Master because our songs have made Him desirable and precious. These, then, are the values to be sought—a worthy offering to God in worship—an expression of conviction by which the performer may grow—a compelling call to those who hear.

All of the hymns we use must be good for children, and, like all the other materials for

education, fit their age and understanding, and require effort. This should eliminate those childish, immature hymns about children and send us in search of the best expressions of faith and devotion. As we work with little children we discover how limited their vocabulary is and we begin to realize that even those common words, praise, mercy and blessing, which we have taken for granted for years, are strange meaningless expressions to them. We begin to teach the meaning of these words of worship and to increase the understanding of the children. We must always remember that a child sings out of his understanding, while adults sing out of years of experience. This should guide our choice of hymns and our style of singing. Children sing faster than adults, for they are telling a story to a rhythmic melody and are anxious to complete it, while the adult adds to his singing all those experiences which have made the hymn meaningful and personal. So he sings more slowly. There are two voices in every song, the story and the melody. They must belong together and to complement each other, for the melody publishes the story.

There are two general groups of hymns—adoration and aspiration. The hymns addressed to the Infinite God and to the Saviour of the World are hymns of adoration, while those which express our hopes and devotion, our penitence, dedication and discipleship are the hymns of aspiration. Both belong in our worship and we should make every effort to find the best expressions of these sentiments. Every child should come to a knowledge of the Eternal God and loving Heavenly Father through singing of his majesty and loving kindness. Our relation to Him and His place in our lives will be clear and abiding if we sing of Him in truth and sincerity. Jesus, the Son of God, will become the desirable example, the strong Elder Brother, the Light, the Truth and the Way, as we sing of His life and ministry. It is our responsibility to find, to teach, and to use only the noblest hymns of praise and adoration.

There is no excuse for rhymes that are not poetry, for poems lacking in religious

value or for anything that is untrue to life and fact. Good poetry demands simplicity of language, clarity of thought and dignity of expression. It should be simple in structure and sublime in content; dignified in form; clear in expression; true to Christian experience and never sentimental nor trivial. It has no place in nor value for worship if it lacks in spiritual insight and emotional power, in conviction and faith. Why do we use a hymn if it is not true? We used to sing about wanting to be angels wearing a crown and holding a harp. That was a routine Sunday school hymn. Every normal child wants to shout and play and he will bring that energy to the service of worship if we give him hymns which use his abilities and are true to his experience. Only man has placed a ban on joyous worship; only man has created doleful expressions of praise, perhaps boys and girls can bring an exuberance of spirit and a wholehearted joy to the praise of the Giver of every blessing. Many of the old hymns of the church contain strange imagery which must be explained. There are many phrases and allusions which are clear to us but obscure to children. A few words of interpretation will make these heritage hymns their priceless possession. These are the hymns which have endured through the years because they express truth, conviction and purpose. Life would be poor without them. Expressions of faith would be bare and limited. Many modern hymns are presenting inexcusable imagery. We should hesitate to offer these to any church school even though unthinking adults are using them and calling them good. There is the one which sings of jesting with the Almighty God. Hear Johann Sebastian Bach in his "Use of Hymns in Worship"—"Its final use is none other than this, that it (the hymn) ministers solely to the honor of God and refreshment of the spirit; where of, if we take not heed, it is no proper music, but devilish din and discord."

The music for our hymns should be simple, singable and within the compass of the untrained voice. The harmony should be rich and satisfying but never overpowering and complicated. Always the tune must fit both

the spirit and the rhythm of the words. In good hymns the accented note and the accented syllable come together. There should be no distortion of rhythm or words. We begin with the little child who sings a simple, short melody with very little accompaniment. As he grows in ability to sing longer songs with several verses, and then to songs where the thought carries over into the next verse, he becomes able to use those hymns which we find in the church hymnal. He has grown in ability and understanding and his experience has increased. By the time he is a junior, he can sing any hymn which we consider acceptable, and because he understands their imagery, their meaning, their use, he brings to his worship and his religious life, a wealth of expression and satisfaction in performance.

To accomplish this we must make a special teaching plan. There are a number of ways by which we can make the learning of new hymns attractive. If we make use of these, we can teach as many new hymns as we need, without losing the enthusiastic interest of the children. Everyone enjoys a story, but, since our aim is to teach a hymn, the story must be short. However, it should contain the meaning or synonym of any strange and unusual words; something of interest about the author or the composer; the thought in the poem. The voice and manner should express the spirit of the words. Such a short story, leading into the words of the poem, will help to catch the attention, and to fix the words in memory. It will not be necessary to keep on repeating the words. If the leader says them through first, then asks the group to say them with him, and then urges them to try with a little help, they should be ready to listen to the melody. Here again, too, much repetition will kill the spirit. Hear the melody, hum the melody, then try to sing the words. Of course they cannot sing the hymn yet, but they have tried and they are still eager to continue. This is the secret of good teaching. Here are two suggestions which will be helpful. If, when you teach the words, you will recite them in the rhythm of the tune, that will be established before you try to sing. If you will be satisfied to play

just the melody alone until all can sing the song, they will learn it without those mistakes which have to be corrected and without those approximations of intervals which mar group singing. When all can sing the added accompaniment will be the sign of achievement. Remember, you are the only one who has missed the harmony.

Then we can use pictures which illustrate the story, the author, the composer, or the application of the hymn. Many of these we will provide, but at other times the children will bring in pictures which illustrate their new hymn. There should be careful provision made for hanging the pictures where all may see them easily and come to know the message in both song and picture. All pictures should be as carefully selected as the hymns we are teaching. There are many badly drawn, highly colored pictures offered for use in the church school which are without a trace of art or beauty. We should choose only those pictures which are in keeping with the quality of the hymns which we are learning. Today the denominational literature departments provide excellent stereoptican slides for illustrating hymns and also movies depicting Bible lands, mission fields and the on-going program of the church. With a little imagination, it is possible to develop a program from the single simple picture cherished by the little child, to the compiling of a complete illustrated hymnal for the junior group. This book may contain some original hymns and responses which the group has composed for its own use. It is not hard to do this, nor does one have to be an exceptional musician. All that one needs is enthusiasm, imagination, good taste, and a willingness to spend time and more time and still more time. If you are not ready to give of yourself and your abilities, you should not try to teach for there is never a time-clock for the teacher who enriches the lives of those with whom he comes in contact.

We must not forget the use of the blackboard in teaching the words of our songs. This is the first step toward using the hymnal and helps the young and inexperienced readers to a greater freedom in following the

printed word. The hymnal is too difficult and complicated for many below the junior age. It requires a new style of reading. We find the first lines all grouped together then farther down the page are the second lines, and so through the verses. In between are the signs and symbols of music. The page of the hymnal is not easy reading for the novice. He must be taught to find his way. His pride in reading and his joy in learning will urge him to master this new type of reading. Be sure that you open for him the whole page. This includes the name and date of both the author and composer; the tune name and meter; the use of the many indexes, that his knowledge may embrace the complete hymn and his interest spread to include many more. If you are enthusiastic he will be caught up in the romance of hymnody and into a rich and satisfying expression of his godward life. There are hymns which can be dramatized. These, too, have their place in the expressive program of the church school and in the active participation of the children.

We need to use more instrumental music in our program and we have been missing an untapped resource. Many of the children are studying with private teachers or attending special schools of music. They need both the incentive to practise and the opportunity to use their newly developed talent. We can and should use them in our church schools. They can play for the opening sessions; they can assist with the learning of new hymns; they can be brought together as an orchestra for special occasions and they can elevate the total program of the church. There is still another field of music which we can and should add to our program. Those old favorite songs which are the expression of daily living; the folksongs of many nations which offer an excellent way to teach missions; those fun songs without which life would be dreary, and rounds which sing of fun and work and worship. All of these have their place in our program, for religious education is for all the time and for all of life.

But, where is the time for all of this? If we gather up the minutes wasted in each

session of the church school while we wait for the pianist who is always late, and for enough pupils to make a fair beginning, and the time lost while we request attention which would be given if we began promptly and offered a prepared program, there will be from ten to twenty minutes of valuable

time to give to teaching better hymns, to spend in satisfying worship and to be realized in richer lives. It takes just five minutes to teach a short hymn, if we are prepared and know it ourselves, but it gives a lifetime of satisfaction to share in the public worship of the Eternal God.

THE SECULAR TREND IN MAN'S AFFAIRS is seen through slightly different eyes than those usually viewing the scene from within the church, when Miles E. Cary (Educational Leadership, 3/49) comments on the recent study on The Relation of Religion to Education, American Council on Education Studies, 1947.

Mr. Cary challenges those who see in the so-called trend a *cause* for cultural breakdown. "The evidence available seems to point in another direction . . . The rapid multiplication of new machines has produced social changes faster than our people have been able to adapt their social arrangements involved in the use of these machines. The fundamental adjustment process that is actually under way appears to be: use of the same kind of *problem-solving method* in meeting their new social problems as was employed in creating the machines that gave rise to these problems."

* * *

THE AMERICAN ETHICAL UNION, a federation of Ethical Culture Societies in the United States,—with a total membership of only a little over four thousand,—has pioneered in progressive education, established the first great settlement houses, initiated the Legal Aid Societies, Child Study Association of America, the system of Visiting Nurses, the Child Labor Committee. "The influence of these societies in the national life is wholly out of proportion to their numerical strength," according to the study of Organized Religion in the United States (March 1948 Annals of the American Academy of Political and Social Science).

Why then such slow growth in membership? According to a recent editorial in the *Standard*, official organ, most of their effort has gone into service rather than propagandizing and promoting. Also, during most of seventy-five years there was an uncongenial intellectual and moral climate." During the last year an unprecedented number of new members has been added . . . there is every indication that the American Ethical Union is meeting a basic need."

* * *

AN EXPERIMENTAL COURSE known as "Religions in Minnesota" is being offered for the first time at the University of Minnesota. It will include field trips to Twin Cities churches and synagogues. (Christian Century, 4/13/49).

COMMUNITY ORGANIZATION AND DEVELOPMENT received a new impetus during the winter of 1948. At the 1948 annual meeting of the American Country Life Association, Dr. David Lindstrom met with 15 persons from various states in an informal discussion. Trend of the discussion was that there is need for an over-all coordinating agency for the several regional and national groups now working in the community development field.

As a result of this conference, a request was placed with the ACLA for a "Committee on Community Development." The ACLA in turn sent out a questionnaire to a group of key people, with the result that a further informal national meeting was held in Chicago on December 29, 1948. At this meeting 18 people representing various governmental, state university extension, and private agency groups were present. Reports were given from these various agencies (summary in Community Service News, 3-4/49); and the group then supported the following recommendation to be made to the Executive Committee of the Rural Sociological Society of America: That the Executive Committee appoint a subcommittee to work with the Committee on the Community of the National Planning Association, and other agencies interested in exploring the need and possibility for a workshop, conference, or meeting on community development in the United States. This action was presented to the business meeting of the Rural Sociological Society on December 30 and approved (Community Service News, 3-4/49).

* * *

THE INTERNATIONAL PEOPLE'S COLLEGE, Elsinore, Denmark, open from April 5 to October 8, offers two-week vacation courses. "The International People's College was founded in 1921 with the object of building a bridge between the nations by bringing together for study and personal intercourse men and women from many countries and classes in society" (Community Service News).

* * *

PROFESSIONAL RUTS TOO? A motorist tells of a large sign posted where some Minnesota highway construction began: "Choose your rut carefully. You will be in it for the next 25 miles" (NEA Journal).

II

Is Choir Membership CHRISTIAN EDUCATION?

DONALD D. KETTRING

Minister of Music, East Liberty Presbyterian Church, Pittsburgh, Pa.

THE REPLY to this topical question would depend on just how it is asked. If the question ventures to inquire as to whether or not choir membership would of itself alone furnish a well rounded and complete course in Christian education, the reply would certainly have to be in the negative. On the other hand if we are to define for ourselves the values and advantages of an ideal course in Christian education and then ask if these values and benefits are pre-ponderantly represented in church choral participation, my reply would be an enthusiastic affirmative.

It seems to me that choir membership, particularly at the young age levels, should be regarded as supplementary Christian education. It must be geared into a stated and respectable program of general religious education. Of itself choir membership is thus but a part of the normal outreach of church's educational effort into these younger age levels, but what an important part it is! The main course, the planned curriculum, is the "meat and potatoes" of instruction in religion but it is frequently choir membership which makes the main course palatable. Just because a local church provides a good table in these matters is no sign that all children and young people will rush to the table and eat heartily. The bounty of great privilege in religion and the arts is not unusual in many American church communities but people have been known to starve for such nourishment with the table set right before them laden with these privileges. Music and other arts provide the incentive to come to the table and they also furnish the sauce to make these nourishing foods savory to the taste.

This supplementary nature of choral participation in the process of Christian education makes it vitally necessary that the minister of music and the minister of education synchronize their efforts. The musician should seek anthem and response texts which strengthen the curricular emphasis, and the educator should not only seek to open the way in the local church schedule for choral expression but in the singing portions of departmental worship the musical standards of the rehearsal should be respected. Lack of understanding between these two departments can do violence to religious education, and there are many tragic instances of this even in so-called enlightened and progressive church circles.

It is with relief that I turn from any compulsion to name the values and benefits of *good* Christian education. As relevant as it is, that is not my assignment. My task, as I see it, now is to discuss some of the advantages of choir membership and then the reader can decide for himself whether or not they are part and parcel of Christian education.

Incidentally, to take a long look at such implications in choir membership means cutting through a maze of detail in choral administration, selection of suitable musical materials, and choral techniques. No one, except another director, can realize how much preparation is involved in church choral work. Like all church musicians I am constantly affronted by the bland assumption on the part of church officers and members that playing the organ and directing a choir in a service, or conducting rehearsals simply means being there at the appointed time! Church music is a demanding assignment

(I'd like to write about *that* sometime!) but the matter need only be mentioned here, for those active in religious education know full well concerning the hours of effort behind a "demanding assignment!"

One of the chief values of choral participation is the medium and method it provides of storing, or rather planting, devotional materials in the hearts and minds of children and young people. (I keep reverting to these age levels because of the emphasis on these as the "ages of discovery.") I think that it is generally accepted that memorization comes easiest to these ages, but somehow when children and young people do memorize highly desirable devotional texts often their parrot-like rendition makes us wonder if the lines have really taken rootage in their understanding. With music, however, as a text's companion we have some assurance that the rootage is deeper. A melody will create an aura of beauty, a rhythmic pattern, and tend to emphasize the artistic unity of a text which will be increasingly appreciated with the passing years. When I consider what the typical choral season stores in the heart and minds of young singers nowadays, I am almost envious and wish that I had had this heritage. Good anthem and response texts now abound and to say that the use of cheap texts and music at the younger age levels is *not* necessary is a prime example of understatement. It would be better to put it this way; to plant the weeds of bad literature and bad music in the heart of a child is a criminal offense! Children need the strength of literary and musical oaks, not weeds, and to prolong the figure obviously, there are plenty of good acorns (that is excellent published materials) readily available.

Incidentally not every child or young person will "take" to choral participation, and I have seen so many who would be detrimental to the choral group orphaned by the flourishing choral program that I feel there should be deliberate effort to find their natural means of expression in other arts. If children and young people have a normal pitch perception, chances are that they will enjoy carefully run choral groups, but if they

do not have this natural facility in matters musical I do not believe that they should be urged too strongly, or even encouraged, or for that matter even admitted to the choirs. In past years we have accepted experimentally a few musically sub-normal children and young people, and have come to regret this. Their lack of ability to conform in pitch and a director's effort constantly to correct this, make them markedly and embarrassingly deficient before the group. This is hardly good for personality development. Music is not the only medium of expression and such people should be guided into the other expressions for which they are better suited.

Also, incidentally, it is possible for a text to be planted in the singer's heart and even though accompanied by beautiful musical setting still not take root. One encounters rarely but still disturbingly the chorally glib choir member who knows the best choral music and procedures and who is even well informed in best liturgical procedure but who is still, one senses, a rascal at heart or completely unimpressed by the devotional implications of what is being accomplished. Such "cases" always disturb me, and I am convinced that we are being naive if we expect beautiful church texts and music automatically to produce good Christian character in everybody with hearing distance. We must surround our musical and educational efforts with a devotional atmosphere so deliberately planned that it will escape nobody.

In the churches in which we have directed children from highly privileged homes we have welcomed the experience of teamwork which the choirs provide. I have even suspected at times that it was in the choir some children discovered for the first time that they were not all created equal in matters of musical ability. It must involve quite an adjustment to the ego for a pampered child around whom whole household routine has revolved to discover that the product of another home, perhaps even across the tracks, has more musical ability than he or she has. Even so, it is, comparatively speaking, a kindly atmosphere in which to make this discovery. The process of blending voice

and personality into a group is so much a part of choral routine that we just naturally assume all singers of all ages realize this process is in the interest of beautiful music-worship—and usually they do understand. The singers early learn to take pride in group accomplishment and service, and it has always seemed to me that this sense of corporate effort and selflessness is integral in any valid program of religious education.

I imagine that most choir directors would insist that their group's achievements are won rather than commanded. This is probably true but among church organizations I suspect that the music director has the advantage of more immediate authority than other church workers can usually "enjoy." The discipline and demands of worthy choral effort account for this. I know that through the years in various churches in our choral groups we have inherited some "free spirits" who had not known discipline or a least had not responded to such in other church organizations, and while the going was rough we have seen not all, of course, but the majority of them recognize the reasonableness of choral discipline. Any device which makes any rigorous discipline reasonable, as choir work does, would be a boon in our free church organizations, I should think. I always tell our singers that it is not the director who insists on certain conditions of choir membership but the ideal toward which we are striving. The very fact that an *ideal* demands discipline is a pretty basic lesson in Christian education, I believe.

One witnesses among children (and among some adults too) a certain hunger for self-expression which only choir work can give. Take, for example, the case of a nine year old girl whose identity I hide under the name of Ruth. Ruth was painfully shy. Her audition was practically by sign language, and yet there was pitch perception of a sort. When she came in the choir she would never look me in the eye; her posture was terrible, and her face would never light up. A director (with varying results, of course!) can *insist* on "watching the director," can *insist* on good posture, and I always tell our young singers (after we are well on the road to choral inte-

gration) that if their eyes are right their tone is probably right. I mean by this that animation is necessary. Well, the choir did wonders for Ruth and through the years their have been many Ruths, of both genders! It seems to me that a church directed activity which frees an inner light and expressiveness is a valuable asset in Christian education.

The Church in its effort to win and educate in matters of religion uses many devices. In our present post there are bowling alleys, a gymnasium, and other "activities," all of which strike me as worthy educational and evangelizing instruments. They bring many people into our church fellowship. However, I take great joy in the fact that our choir program is a *chancel centered* activity. Our whole choral procedure is geared for leadership in worship, and to that degree choir membership presents in the Church a kind of centrality which is almost unique among church activities. While there are great religious and cultural advantages to the choir member in church choral routine, we do not talk about these rehearsals. Our concerns are that what we do chorally be a worthy "offering" in the temple, that we help others to worship, that by our demeanor we be sincere leaders in worship, and that by our rehearsal disciplines we be good workmen in our preparation for corporate worship. What a lesson in Christian education all this provides! When we detract from worship by the little errant acts of which singers are sometimes guilty we are as insincere as the detested man who speaks to us heartily but who greets us with a limp, fish-like hand shake. The chancel does impose a blessed restraint on conduct and I have never encountered an age or choral group which did not respond in spirit if not to the letter of the act.

When all is said and done, however, I suppose that it is the vistas choir participation furnishes which make it such a valid device in Christian education. Any director of any children's choir is used to seeing a small child's choir membership become the threshold of an entire family's identification with the Church. In working with multiple choir programs through the seasons I have

come to have a kind of reverence for each audition. They have become vistas for me, for they offer the first glimpse of what choir membership can offer and of what the new member can contribute to the choir. Some of them are "false alarms" naturally, but so many auditions of only fair promise have been doorways of truly great and inspired church relationships that this sense of reverence attending the audition is only natural.

Choir membership can eventuate in many good things. There used to be an Episcopal choir master here in Pittsburgh who had a remarkable way of dealing with his singers. I have heard repeatedly that from his choirs through the years there was a procession of choir boys into college, seminary, and the ministry. The choir experience is of great influence in formative years regarding the choice of life work, and many evidences of this church influence could be named.

Choral participation seems to lead to many life enriching vistas. For example many uninformed children and young people have the idea that music is a pedantic exercise but choir training can open vistas and influence them with enlightened purpose to seek private instrumental or vocal study. Many of the choir members will acquire a record collection and show great interest in concerts and other musical activities. The training received in children's choirs enables these singers to make a good account of themselves in trying out for high school and college choirs. All of this is vital education and the fact that the initial incentive for these expansions of cultural interest is identified with the Church makes it, I believe, Christian education. These new enthusiasms bring new poise, welcome personality adjustments, and quickened responsiveness among singers and I have always regarded such developments when they occur as being in line with our concepts of Christian growth.

Having expressed such enthusiasm for church choral expression as a device in Christian education these final paragraphs could well be devoted to a description of the choir program which would serve the ideals and purposes of Christian education. Generally by adequate choral expression is meant the

provision of singing opportunities in ensemble for the various age levels and this is usually accomplished by a series of choirs corresponding to or combining the designated age levels.

One of the creative features of the multiple choir program is that each church will need to find the choral organization which best suits its own characteristics. Beginning at the strongest age level numerically is a natural procedure for a foothold in the developing music program. However, it is not illogical after such a foothold is established to begin choirs in the weaker levels and the choir then becomes the "cutting edge" of that area's development in the total educational program.

The combinations of choral development are unlimited. As far as age definition is concerned we have generally designated nine years as the threshold age but there are many churches which apparently do successful choral work with the younger ages. The upper age limits can hardly be defined, and probably in this connection such definition is not necessary. Suffice it to say that the lower adult voices (that is, altos and basses) seem in most instance to retain good quality and on-pitchness well into maturity but the higher voices generally have to be watched carefully, for without careful daily vocal discipline these voices tend to lose their "bloom." Between these age limits all sorts of choral schemes are possible ranging from a choir of mixed voices supplemented by a choir of treble voices on through a six and seven choir program. Elaborate choral organization, however, should be approached with great care and preparation for the administration and direction of these choirs is a complicated and time-taking business. It is far better to have a few good choirs than many poor ones!

It generally is no problem to give these choirs singing opportunity in worship. Generally I regard their natural place as leading choral worship at their own age levels, although this is not always practical. Personally I dislike to see younger choirs trooping through adult worship services unless there is some special reason for it. We must not let

the acquisition of these choirs, as valuable as they are, clutter up our Protestant worship. Actually the advent of such choirs in the church program often leads to new and interesting corporate worship projects such as a children's church service or an eventide or vesper service with accent on youth (an accent greatly needed!). This tendency seems good, for our non-liturgical churches could well expand the patterns of their corporate worship. To possess a beautiful sanctuary and then to limit its use to a period of predominantly adult worship (the morning service) once a week is a common deprivation among churches. These other ages with their own choral leadership could well enjoy the benefits of corporate worship in a setting of majesty and beauty.

Many churches are perplexed at the point of leadership in venturing on such a choral program, and no one pretends that this is an easy problem to solve. However, for some years now trained church musicians have been graduating from choir schools and usually even the medium size church will find this salary item in their budget will pay great dividends in the church's educational outreach. It seems to me that the small churches would do well to locate in their own communities musicians with qualities of leadership and Christian devotion and then send them with expenses paid to various

summer institutes and conferences in church music. This training experience could be supplemented by a carefully selected library in the field of church music. There is nothing especially mysterious about the assignment of leading a church's music and frequently splendid potential leadership is to be found right in the parish.

The observation certainly can be made that size, budget resources, and apparent wealth of musical talent in the local church are not the deciding factors of its choral development. Small and struggling churches which have every excuse not to embark on choral ventures often achieve outstanding results in choral integration and program. On the other hand there are other churches large, wealthy, and with great riches in talent who are poverty stricken in choral expression. This is often the tragedy of the "spectator church." Choral development seems to depend on vision and hard work and any parish can be capable of these.

After working with the multiple choir program in contrasting church situations I am convinced of its worth. The values it brings to the singers and the benefits the singers bring through it to the Church are incalculable and I should think that the local churches would normally regard choral participation at varying age levels as a normal part of their program in Christian education.

MAIN REPORT OF A TWO YEAR STUDY on older people and the church has been published by Abingdon-Cokesbury Press (\$2.50). The study was financed partly by a grant from the Arbuckle-Jamison Foundation, Pittsburgh; assistance was also given from the Board of Education and the Board of Missions and Church Extension of the Methodist Church.

High points in the report: it is practically impossible for a majority of persons to save enough for the retirement years. Only one-fourth are economically independent. Older people possess much energy and skill for economic productivity if society can plan to make use of it.

Best way for the church to work with this problem is through group work. Best contribution of the minister is through selecting, training, and supervising group leaders (Information Service 4/49).

NEW YORK CITY BOARD OF EDUCATION and the National Conference of Christians and Jews will establish eight or more special centers next September for the promotion of better relations among the city's religious and racial groups. Announcement has come from Dr. William Jansen, superintendent of schools, Dr. Everett Clinchy, president of the N.C.C.J., and Deputy Mayor John J. Bennett.

Purpose of the project: to train school and communal leaders needed to reduce inter-group tensions. Sixty instructors from the city's training in the Intergroup Relations Division of Teachers College, Columbia University, will operate the project. This program, believed to be the most extensive of its kind ever undertaken, will probably include 20 or more centers throughout the city eventually.

III

The Junior Choir

EDITH LOVELL THOMAS

Director of Church School Music, Christ Church Methodist, New York City

Now let each child be joined as to a
church
To her perpetual hopes, each
man ordained;
Let every street be made a reverent
aisle
Where music grows, and
beauty is unchained.¹

Must We Have a Junior Choir?

THE SENSE of belonging is a deep need of every child as well as of every adult. As soon as one is old enough to take part in group singing he begins to draw satisfaction from the common heritage which is his as a member of society. The music that his spiritual fathers have accumulated is one of the richest deposits and the most easily accessible of these possessions. The "perpetual hopes" of the great religious traditions have been celebrated with peculiar power in poetry and music. These arts suggest the unseen and the real with compelling clarity.

The junior, being a good "joiner" and keen about all lively and lovely things, is ready to enter with his comrades into the place "Where music grows, and beauty is unchained." Through the choir activity that expresses and cements, more effectively than he can singly, his relationship to the religious community, his desire to belong can be fulfilled.

"Let every street be made a reverent
aisle"

is a major purpose of religious education as it permeates town and city life and guides children to altar, chancel and choir where

The voice of prayer is never silent,
Nor die the strains of praise away.²

How this ministry can be performed is hard to see without the educational training which an intelligent and systematic junior choir affords. In it are learned the best hymn resources of the ages and the art of singing them with understanding. Under its direction opportunity is granted to offer musical service in public worship and the individual is initiated into the widest and most stimulating fellowship known to human beings.

Worship, highest of all arts, demands long, diligent study and practice. Juniors, through choir auspices, have opened to them true and tried disciplines where the art of worship is cultivated under competent teachers. Culture of the religious spirit in the impressionable, young person is nurtured through the release of his finest emotions—love, joy, aspiration—on the wings of music. To deny him this outlet is to choke the very springs of his inner life at their source.

Directives

The conception held, as to what a junior choir is and how it functions in educational experience, governs the procedure of introducing and conducting such a group as a part of the church's program. Two points of view are prevalent regarding the choir's function. (1) The music is the first consideration and the excellence of its performance the criterion by which the worth of the work is judged. (2) The development of the boys and girls and what the singing does for them determine choice and use of music as means of the religious education of

¹From *The Building of Springfield*, by Nicholas Vachel Lindsay.

²From the hymn, *The Day Thou Gavest, Lord, Has Ended*, by John Ellerton.

the children rather than regarding the music as an end in itself.

The second point of view is the controlling directive for the writer. This impels laying of lasting foundations and calls for thoughtful building with relation to all the other educational influences bearing upon the children's living. The first directive then becomes secondary in importance, one of several checks by which the values and disvalues to choir members are measured.

Cooperative Development

When a junior choir is being formed its shaping is a responsibility shared by both home and church. The parents are invited by the directors of music, religious education and the junior department of the church school to meet in a home or at the church to plan together with the help of the minister and the chairman of the educational committee. Fathers as well as mothers are essential to launch and maintain the project. A father who accompanies on the piano at rehearsals, as in our music group, or in another capacity appears to rate higher with the children than mothers to whom they are more accustomed.

Reasons for having a choir are set forth briefly by the minister or music director, the child's need of it pointed out and what its distinctive function is in relation to the entire educational program in operation. The undertaking is explained to be one aspect of the church's effort to help the home train the child in religion. Parents discuss points at which they need guidance, favorable rehearsal hours and volunteer assistance as accompanist, secretary, host, hostess, in robing and in other duties as required.

In one city church, where many suburbanites attend, the parents in planning session decided upon the Sunday morning hour preceding church as the best time for their children's musical instruction. Though that involved earlier rising the children were fresh and ready for singing and the parents were able to gather for a study group held simultaneously.

Three parents serving at rehearsals—accompanist, secretary, hostess—aid the di-

rector in routine details and by their presence add to the enterprise a sense of importance while they in turn become acquainted with the content and achievement of what is going on.

Joining the Choir

Application for membership forms are furnished the parents following the planning session to be filled out by them. They contain when returned to the director (1) information—name of child, age, musical aptitudes, hobbies, parents' names; (2) what is expected of members—effort, attendance, singing services; (3) list of opportunities for parents to assist, with preferences to be checked; (4) signatures of the parents under a final statement, agreeing to encourage the child in prompt and regular attendance for the year.

The applicants receive notice of rehearsal time and place and serve on probation for a month or more to earn promotion to membership. This test having been met satisfactorily the candidate receives the chorister's card of admission into the choir.

Choir Calendar

The privilege of attaining chorister status is made concrete by issuing in advance a calendar of monthly, or less frequent, events to capture the imagination. Some promising possibilities are—red letter days scheduled for singing in church; celebrating All Saints' Day, Oct. 31. The hymn, "I sing a song of the saints of God," in the Episcopal Hymnal was written for children. Its vigorous march tune and picturesque lines lend incentive to study the heroes of the faith in story, art and song. This might culminate in a stirring church school worship service. A Thanksgiving community service uniting people of all ages in Psalm singing, painting in the historical background of the worship customs of the Pilgrim fathers. Christmas carolling, in at least one other language than English, in company with other groups not known so well because of social, economic or racial differences. Carry "good tidings of great joy to all the people," especially the disabled and confined ones. A January hour illustrating with songs Walt Whitman's poem,

"I hear America singing, the varied carols I hear,"—familiar songs and hymns sung to entertain parents and friends with these guests joining in. Various workers are specified in the poem, each one "singing his as it should be blithe and strong." "*Singing America*"³ is a fine collection of secular and sacred items for this use. Brotherhood can be explored in February by searching the hymnals, where all nations, races and religions meet and merge their voices in chorus. Hymns of unity arising from diverse origins are rich source materials. A singing guest who comes from another religious background than the choristers' will give reality to the theme. March and April stimulate awe in the presence of spring's return and the Easter mystery. "Stand still, think of the wonders of God" (Job 37:14, Moffatt) to sharpen observation and insight. Learn to exult with St. Francis, "the Troubadour of God." Sing his "*Canticle to the Sun*," ("All creatures of our God and King") to the jubilant chorale, "*Lasst uns Erfreuen*."⁴ With adults singing the 'alleluias' antiphonally in echo fashion the effect is thrilling. "*A Song of Thanksgiving*"⁴ for the wonder of the universe, arranged by Katharine Davis to a charming Welsh air with descants makes opportunity for two-part singing of unfailing delight. Neighboring churches unite for a Junior Choir Festival in Maytime. This joint adventure sets new standards for the several units to measure up to solidifying their common worship aims, and it raises to a higher level the beauty of choral expression. In June comes the culmination of the year's work and its recognition. From preceding months moments and materials which have made deep impressions are revived in song and put into new relationships.

In our church this occasion was observed in May when the season's learnings were related to the mosaics of our sanctuary in a dramatic service, "*The Bible in Our Church*." All ages helped to tell the story. Kinder-

³*Singing America*, edited by Augustus D. Zanzig; C. C. Birchard & Company, Publishers.

⁴*A Song of Thanksgiving*, Welsh Tune arranged by Katharine Davis, E. C. Schirmer Music Company, Publishers.

gartners sang of the children coming to Jesus long ago, as they stood before the altar and then remained silently witnessing the baptism of babies. The medallions on the arch above the Christ, seated as Teacher, were represented by costumed young women with shields bearing symbols signifying seven Gifts of the Holy Spirit, as they occupied altar steps in statuesque position. From high galleries voices of an unseen Verse Choir identified the Gifts in Biblical language.

An Interpreter presented characters who appeared to speak for Bible people, costumed as in the mosaics,—Moses, John the Baptist and the four Evangelists. Each delivered his distinctive utterance, all together making a new mosaic of living words from the Bible.

The climax came when a group from the church, ranging in age from first grade up through high school, presented a series of impressions of Jesus in song and speech: primary boys and girls sang about him as the Teacher, juniors described in another song how he grew, adding lines of their own making, and the high school Verse Choir in graphic words portrayed his personality and ministry in poetic prose, written by two girls of their own age. With heads bowed in silent reverence the entire company joined in spirit with the Chancel Choir as the adults breathed the hymn of loyalty

I bind my heart this tide
To the Galilean's side.⁵

The minister then led all in an act of grateful remembrance of the Christian heritage made vital to us in the place where we worship.

The summer months allow for many informal ways of making music out of doors and in the home, though regular rehearsal periods may be set aside until the fall. Singing games and folk songs enjoyed by children and their elders in the park and on picnic parties; home sings when neighbors are invited in for rounds and familiar numbers without benefit of book or piano; recognition of old and newly learned selections as a

⁵Hymn by Lauchlan MacLean Watt, in *The New Hymnal for American Youth*, edited by H. Augustine Smith, Fleming H. Revell, Publisher.

memory quiz, prompted by the playing of the first line of the melody on an instrument, whistled or hummed, or by quoting the opening words and responding with reproducing the tune to match them. Let families encourage their juniors to teach them hymns mastered in the choir by way of building up a home repertory for genuine and mutual satisfaction. Look upon the vacation weeks as just a different kind of opportunity for music to contribute its indispensable function to the art of daily living.

Wherever there is a church vacation school the junior choir has as essential a part to play as it has during the rest of the year though it may perform its role in a slightly different guise. Utilize its facilities to create fresh supplies to meet children's ever recurrent need of musical therapy.

Service to the Church

Predominant in the mind of the director among all the possibilities open to junior choristers will be what they can give and receive through service sincerely rendered to their church. Their portion worthily offered would seem to be as vital to its on-going life as that of the adult choir. The training of children to be helpers in worship is not only necessary preliminary, basic preparation for adult choir work, but is one of the child's prerogatives and a stimulus to his growth as a religious person for which the church must give account. Not only for the child's sake but also for the congregation's as its maturing depends upon keeping a fresh, childlike approach to spiritual reality.

The minister and director must see to it that what the children give is pertinent and integral with the total order of worship whenever the choir is expected to sing. Never conceived as mere "busy work" their musical act is a real part of the structure of the drama of worship as it unfolds for the day.

This is not sufficient recompense, however, for the children's effort. They should never retire without carrying with them from the encounter something not before possessed, conferred on them by the minister by way of story, poem or wise counsel and inspiration from the organ or the adult choir, pre-

sented with the juniors' interests clearly in mind. To overlook this commerce of give and take is to lessen the potency of the whole experience for both givers and receivers.

Churches are apt to go to extremes in providing service dates for their younger singers. In one situation adults' enjoyment in having the juniors sing every Sunday makes difficult or impossible the choir's task of getting ready sufficient music appropriate to the office to which it is dedicated. In another place the congregation regards junior participation as a disruption of the usual adult order and only tolerable or admissible at Christmas or Easter.

A more valid judgment would be,—what and when are the children in form and spirit equipped to lend meaning and beauty, in cooperation with older participants, to the service for all ages. With many groups experience warrants a fairly systematic appearance of the Junior Choir in the church service every other month.

Helping in the Church School

Close correlation of choir and church school programs makes for more effective returns. Choir introduction of new hymns to the school is a spur to the learning of those, that stress major study themes, by all in the department. This setting is also a favorable one for individuals and small groups with superior ability in singing and playing to provide helpful worship features. Developing this talent and cultivating its use in humility is one of the concerns of the director and the leader of worship.

An adult soloist, assisting occasionally in junior rehearsal and in the school services, tends to stimulate better work in these groups. As juniors are invited to go on singing visits to younger and older school departments they gain a sense of status and accomplishment which furnishes stimulus sometimes lacking.

The Moving Spirit

The junior choir movement in the church with vision and serious purpose as educator in religion has as its moving spirit a director with understanding of children, skill in working with them, thorough upbringing in church music, artistry in developing singing

voices and is imbued with the spirit of devotion to religious outcomes.

When one person does not satisfy all these requirements a second individual may complement him and their gifts be combined as they divide the duties of leader and accompanist. Suppose the budget of one church is not adequate to support the trained director coveted, neighboring churches sometimes pool financial resources and jointly engage one whose services they share. Scan your treasurer's report for sums spent on adult and junior choirs. How fair is the proportion in view of the church's obligation to all and the returns in growth and service of the younger and older brackets? Whatever the balance shows, the best leadership that can be secured regardless of cost, is only good enough either for the children or adults. Later attempt to repair damage caused by inferior tutelage is futile.

The act and word of Jesus give pause. His disciples ask, "Who is greatest in the Realm of heaven?" So he called a child, set it among them, and said, "I tell you truly, unless you turn and become like children, you will never get into the Realm of heaven at all . . . But

whoever is a hindrance to one of these little ones who believe in me, better for him to have a great millstone hung round his neck and be sunk in the deep sea."⁶

There are now more and more schools where music in religious education can be studied. Qualified young people inclined toward entering musical ministry need to be sought out and encouraged to engage in training for it. The awakened church will pay more careful heed to recruiting such trainees along with those headed for mission and preaching positions in this new day of great urgency.

The Time is Now

The child's attention is clamored for by a thousand voices in the world we have made for him. How calm and convincing should be the voice of the church summoning the youthful multitude to the joyful use of their powers in a home for the spirit where religious values are supreme and

"Where music grows, and beauty is unchained."

*Matthew 18:1-3,6, Moffatt Translation.

ANNIVERSARY OF A GREAT CENTER, that of the YM and YWHA on Lexington Avenue and 92nd Street of New York, (America Hebrew, 4/1/49) stands out above all others because it is "not only the oldest and largest Jewish center in the United States, but it is also the most typical of hundreds of similar institutions which are now rapidly springing up all over the country and becoming the greatest Jewish contribution to American cultural life.

"Established 75 years ago, during a period of great humanitarianism and cosmopolitanism, the 'Y' has retained the flavor of that age. It is now a cultural center not only for Jews, but for all people of New York and of the country, particularly in the field of music."

A NEW JOURNAL OF CHILD BEHAVIOR entitled the *Quarterly Journal of Child Behavior* is being launched under the sponsorship of the *Journal of Nervous and Mental Disease* and of the *Psychoanalytic Review*. A letter of inquiry was sent to a representative number of child psychiatrists, the majority of whom agreed that there was need for a new journal in this field.

The journal will present papers on the neurological, psychological, and sociological disorders of children up to and including twelve years of age. Yearly subscription is \$8.50.

NEGRO EDUCATOR DR. ALPHONSE HENINGSBERG, secretary of the department of Welfare of New York City, has joined the faculty of Yeshiva University's School of Education and Community Administration of New York City to teach courses in social welfare.

The Yeshiva University is a school for higher learning conducted by the Orthodox Jews of America. Dr. Heningsberg was formerly with the National Urban League, North Carolina College, Tuskegee Institute, and New York University. This is a fine inter-faith and inter-racial adventure.

* * *

QUACK PSYCHOLOGISTS who give all kinds of counsel without any guarantee of qualifications are a present concern of Hygeia Magazine (5/49). Medical doctors cannot practise without a license in most states; but many quack "psychologists"—along with former crystal-gazers, tea readers, numerologists, or spiritualists are operating without benefit of any supervision to date.

Hygeia counsels those who are in need of honest professional help to write to Dr. Dale Wolfe, Executive Secretary, American Psychological Association, 1515 Massachusetts Ave., N. W., Washington 5, D. C., for the name of the nearest local agency where counsel can be had.

IV

A LOCAL CHURCH ORGANIZES Its Music Program

CECIL E. LAPO

Minister of Music, The First Methodist Church, Cuyahoga Falls, Ohio

"IN A LARGE congregation, while there is a wide diversification of interest, it is also true that there are only a few basic human problems . . . There are certain deep universal appeals to human interest and to these human nature always responds. There is no force equal to religion in its power to touch and satisfy basic needs." To this quotation from "*A Guide to Confident Living*" by Norman Vincent Peal might be added that in religion there is no force greater than the power of music, which in its divine inspiration can be a stronger force than the spoken word, to satisfy the basic needs of the individual.

Books have been written on the organizing and building of a church music program; seminars have been held; classes have been taught; the working methods are in most of the techniques practiced by Directors of Music in churches; but so many times in trying to build a large choral program or a large church program, the emphasis is placed on great numbers rather than the inner needs of every individual; rather than on the fact that music in the lives of humanity can help to bring them closer to God; and that the training of children in the acts of worship is a practical form of Religious Education. It is upon these precepts that the Ministry of Music in the First Methodist Church of Cuyahoga Falls, Ohio, has been established.

These ideals must be kept paramount in the mind of every Minister of Music. To build a total church music program will mean subordination of personal desires and the stressing of the three following hoped-for accomplishments as the director works with each individual towards the ultimate, a competent church service of worship: "The

creation of an atmosphere in which a spiritual miracle can take place."

1. To satisfy the hunger of every human being for self-expression.
2. To aid in the creation of worship for each choir member as well as each member of the congregation.
3. To assist each person participating in the church music program to learn the lesson of self-erasement and the art of collective action through the making of great music and the assumption of leadership in congregational worship.

If the emphasis is kept on the above ideals the size of the choral program will assuredly increase. The procedure for obtaining membership in each choir (thinking now of the children's choirs alone) will be very much the same whether beginning in a church that has never had a Ministry of Music or re-organizing a music program in a church: Find means of assuring parents of those things which the Minister of Music is expected to do to aid in the enlargement of their child's education, both the spiritual and the musical side of that education.

When the church membership fully understands the ideals toward which the Minister of Music is striving, there will be no lack of members for any age choir. The problem, if there is one, resolves itself to the question: How imaginative is the Minister of Music? Is he or she able to put before the congregation the foregoing ideals in an imaginative manner so as to strike fire in the human breast that here is the thing for which they as parents, for which they as individuals, have been searching? Can he help people to realize that through the making of music and leading in worship one can express his

deepest yearnings in search of a religious experience and can offer himself on the altar of service to his church?

The musical program should be built to meet the needs of a specific church situation. It is a natural tendency to imitate a successful musical organization of another church without reference to the choral potentialities of the local church in question. It is better to have *a few good choirs* than *many poor ones*.

One weakness in too many church choral programs has been observed. The mundane details of administration are too often neglected in the tendency of any musician to dwell long and faithfully on the perfecting of the art of music and the living on an idealistic plane. But back of the singing of the "Choir Angelique" are many little details of organization and administration, especially with the graduated choir system, which must be worked out, much as the director may dislike the detail work. While not all the ideas that may work in one parish will work in another, certainly some of them will be of value, and thus many hours can be saved and the time thus released may be given over to the improving of the musical side of the program.

William Ellery Channing has said, "Be true to your highest convictions." On this premise it follows then that a musician who is working in a church must needs hold to the highest in both choice of music and musicianship. Our God and our worship of Him merits the best that is in us. Too often church musicians have allowed themselves to take the lesser course, that of following the inclination of the careless members of the choirs and congregations in the selection and performance of music. Too often they have allowed the antipathy and indifference of their congregations to good music to pull them down into the slough of lackadaisical singing and worship instead of assisting their congregations up to a higher musical level, a higher worship plane.

The persons nearest the point of absolute honesty in a church or a community are the children. Children's Choirs will sooner learn to like the greatest music than they will

learn to tolerate the weaker music placed in front of them by their director. They will appreciate and ask for the best music much sooner than adults. It is the children always that the Minister of Music should look upon as his most important choir material, for it is only through the children that ultimately the musical taste of our churches will be bettered.

Indicative of the thinking of the majority of members of the congregation of the First Methodist Church, Cuyahoga Falls, Ohio, and the value placed by them on the choir program, the following statement is presented. It is taken from an unsolicited letter written by a member of the congregation and is used by permission:

"The music program in our church is a revelation to me of what can be done in the field of church music under competent leadership.

"The Minister of Music is himself an exceptional person, being a musician of unusual ability, a splendid leader and having a fine education and musical background, but the four-hundred fifty people who participate in the choir program could be found in any average congregation. They are just people who enjoy singing and are willing to give a little time to the work.

"The music used is of the highest order. Those who sing and those who listen are being led to appreciate the fine works of the old masters and also the best of the more recent compositions. Choir singers and congregation alike are becoming so accustomed to this high standard that music of lesser value fails to satisfy them.

"Voice culture and choral technique receive due attention also, and both old and young are being given invaluable training along those lines, while the fundamentals of music are not being neglected in the process.

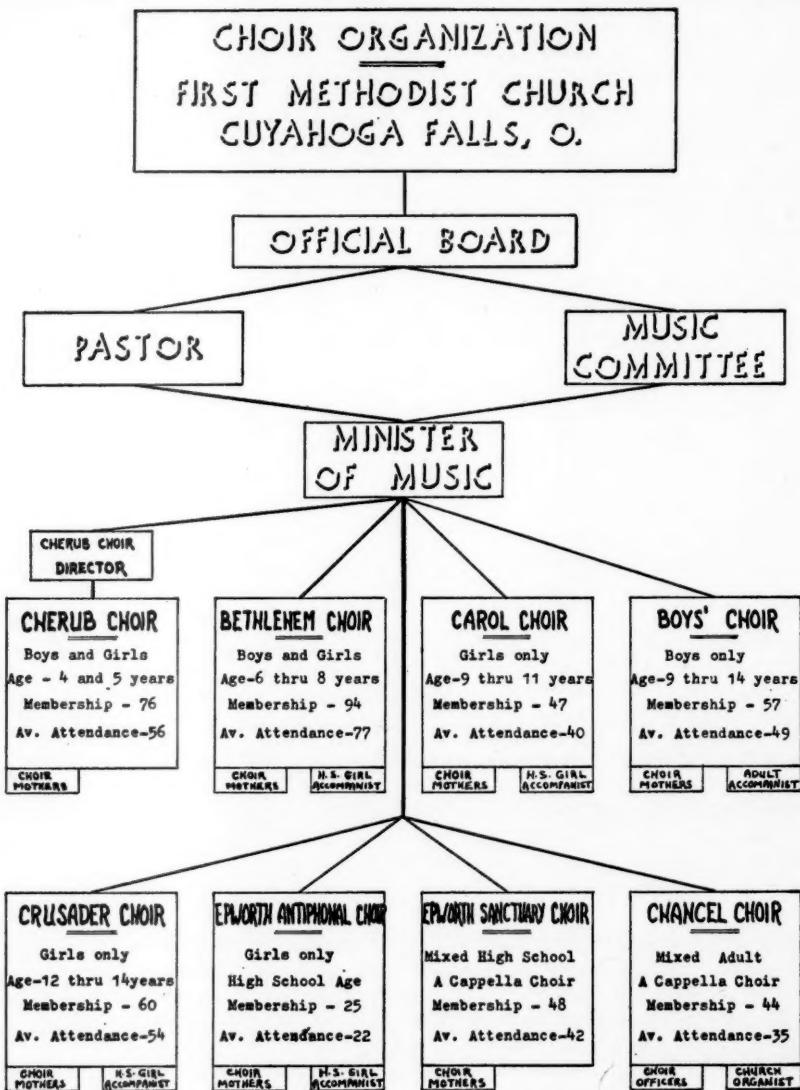
"The great hymns of the church are studied and memorized and children are being taught their spiritual value as well as an appreciation of their beauty as music and poetry.

"All this is providing a wonderful

means of self-expression for these four-hundred fifty persons. Their spirits are lifted up to the very throne of God as they sing with their fellow choir members these beautiful anthems, and as they lose themselves in attempting to bring to

the listening congregation the musical beauty and spiritual uplift which can be found in good music.

"It is not too much to feel that the course of some lives may be changed by being given the advantage of such an at-



mosphere in early youth. At any rate, the joy of singing is given a prominent place in the lives of many individuals who otherwise would never have been anything

but listeners, and many learn to take an active part in at least this one phase of church life who would have been only onlookers."

Following is a list of the anthems used by the various choirs during the past year with no thought as to classification other than by choirs:

CHANCEL

O be joyful all ye lands	Gretchaninoff	NAK ¹
O praise the name of the Lord	Tschaikowsky	HWG
The Storm on Lake Galilee	Roberts	HWG
We praise and bless Thee	Tkach	NAK
Christ, whose glory fills the skies	Candlyn	CF
Send forth Thy spirit	Scheutky	GS
Thine is the greatness	Boriniensky-Aschenbrenner	CF
Beautiful Saviour	Christiansen	Aug
All praised be His Name	Lapo	Bel
None other Lamb	Edmundson	JF
Guide me, O Thou great Jehovah	Mueller	CF
God is my Shepherd	Dvorak	HWG
Rejoice! the Lord is King	Lapo	RDR
O God who art peace everlasting	Wald	Gal
Let us praise God	Olds	H-Mc
Joseph came seeking	Willoughby	CF
Hodie Christus natus est	Lapo	EHM
Advent Motet (Two Choirs)	Schreck	NAK
A Lullabye for Christmas	Lockwood	NAK
Soul of Christ	Lapo	RDR
Be calm and peaceful	Bach-Kemmer	HWG
I will lift up mine eyes	Steere	GS
O Filii et Filiae	Lessing	RDR
Christ the Lord is Risen	Czech Carol — Arr. by Gaul	Wit
Create in me, O God	Brabms	CF
Grant unto me the Joy of Thy Salvation	Brabms	CF

EPWORTH

O Bread of Life	Christiansen	Aug
Lauda Anima	Andrews	GS
Praise we sing to Thee	Haydn	NAK
Rise, arise	Normann	NAK
Steal away	Hall	H-Mc
Lift up our hearts	Lapo	Bel
What can this mean?	Staley	HF
Come, rise up early	Kountz	Gal
Rise up, Shepherd and follow	Dett	JF
I see His blood upon the rose	Robertson	GS
Cherubic Hymn (Women's Voices)	Gretchaninoff	NAK

(The Epworth Choir anthems may be used also with the Adult group)

KEY TO THE PUBLISHERS

Aug = Augsberg Publishing Co., Minneapolis,
Minn.

Bel = Belwin, Inc., New York City

CF = Carl Fischer, Inc., New York City

ECS = E. C. Schirmer Co., Boston, Mass.

EHM = Edwin H. Morris Co., New York City

Gal = Galaxy Music Co., New York City

GS = G. Schirmer, New York City

HF = Harold Flamer, New York City

H-Mc = Hall, McCreary Co., Chicago, Ill.

HWG = H. W. Gray Co., New York City

JF = J. Fischer & Bros., New York City

NAK = Neil A. Kjos Co., Chicago, Ill.

OUP = Oxford University Press (Carl Fischer)

RDR = R. D. Row Music Co., Boston, Mass.

RELIGIOUS EDUCATION

CRUSADER and BOYS'

Lo, my Shepherd is divine	Haydn	HWG
The Spacious Firmament	Trant	CF
Father, hear our prayer	Williams	NAK
The Christ-Child	Hokanson	Aug
Go forth with God	Shaw	CF
Praise the Lord, ye heavens adore Him	Haydn-Whittaker	CF
Beside His manger	Gibb	CF
Tantum Ergo	Beobide	ECS
A Seasonal Thanksgiving	Thiman	GS
Little Child Jesus	Moy	CF
Up, up my heart with gladness	Bach	ECS

CAROL

Lead me, Lord	Wesley	ECS
Jesus in a Manger	Shimmin	CF
By early morning light	Dickinson	HWG
Come, let us all this day	Bach	ECS

BETHLEHEM

Hymns and anthems for Children's Voices	Jones	CF
A Song of Christmas	Dickinson	HWG
Glad that I live, am I	Shaw	OUP
A Song in praise of the Lord of Heaven and Earth	Nagler-Dickinson	HWG
Songs of Praise (Hymnal)		OUP
The Oxford Book of Carols		OUP

MULTIPLE CHOIRS

Worship	Shaw	HWG
Let us praise God	Olds	H-Mc
God of Light	Mueller	GS
The Shepherds had an angel	Lapo	EHM

CHERUB CHOIR MATERIAL

Sing, Children Sing	Edith Lovell Thomas	Abingdon Press
When the Little Child wants to sing		Westminster Press
Oxford Book of Carols		Oxford Univ. Press
Songs of Praise		Oxford Univ. Press
Primary Music and Worship		Westminster Press
Hymns for Primary Worship		Westminster Press
Concord Hymnal		E. C. Schirmer

1000 JOBS FOR PSYCHIATRISTS are going begging for lack of psychiatrists to fill them, according to Dr. William C. Menninger, President of the American Psychiatric Association (Mental Hygiene).

Approximately 15,000 specialists are needed in this field for the over-all American supply. Long and expensive training is major reason for shortage. Requirements are medical doctors with at least three years of college, four years of medical school, and a one- or two-year hospital internship behind them. Then, to be certified as specialists in psychiatry, they must have three more years of graduate training and two years of practical experience. Final approval to practice is given by the American Board of Psychiatry and Neurology.

MID-CENTURY WORLD CONVENTION ON CHRISTIAN EDUCATION is to be held in Toronto, Canada, August 10-16, 1950. Special plans have been launched for assisting leaders from overseas to meet their travel costs. In addition to using part of the registration fees of delegates who attend, the \$1.00 fees of "Fellowship Delegates" — persons who cannot attend but who wish to be a part of this world-wide fellowship and study program, — will help underwrite the cost of having present nationals of many countries who are needed, if the 75 countries interested in representing are to find it financially possible to do so.

Further information regarding the conference can be had from the World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y.

V

Character Education

THROUGH MUSIC

ERNEST G. HESSER

Formerly Director of Music Education, New York University, and Director of Music, Baltimore Public Schools

"THE VALUES of life come not primarily from what one knows or what one does, but from how one feels about what he knows and what he does. His tastes, appreciations, ideals, attitudes and mental perspective are consequently a much better index of his true character and personality than what he knows, what he does or what he can do. Knowledge and skill help him to meet the situations of life to which they apply, but it is in his developed feeling that he determines the kind of life situation he will seek to meet."¹ So speaks the voice of school administration, and with the sentiments expressed all will agree.

The term character education is relatively recent. Before the turn of the century educational thought regarding behavior was much concerned with discipline; and discipline was usually conceived in terms of punishment. "Spare the rod and spoil the child" was still the guiding maxim of many parents and teachers, their main idea being to "control" the child; that is, to insist upon his doing what they demanded.

But the eighteen-nineties—those same gay nineties to which we refer so often—gave birth to a new and saner attitude toward the pupil. "The child first" became the watchword of education. "The child first"—that is to say, consider first the nature of the child and his needs, both present and future; and adapt teaching procedures to these. And so, little by little, the formal traditional methods of mechanically "pouring in" information, as if the child were a receptacle

and his auditory nerve a funnel—these formal methods were modified and adapted to the ways and needs of childhood. "To educate" began to approximate its basic meaning of "to draw out"; and educational efforts were directed toward bringing out and developing the pupils' abilities and potentialities.

In the eighteen-hundreds teachers were wont to say: "I teach Latin, I teach English, mathematics"—or whatever the case might be. In the nineteen-twenties, as a result of the "child first" philosophy, the progressive teacher said: "I teach children." She was no less erudite than her predecessor; but she had a better understanding of child nature, and her interest in the development of her pupils as human beings was the incentive that spurred her on to new devices and procedures.

Viewing the child as an individual human being, the schools now began to assume responsibilities for him, which the home either did not or could not carry out. Among other innovations, forenoon milk-lunch periods were included in the school day and in neighborhoods where needed, hot noon lunches also. Free dental and medical services were offered; special schools and transportation for crippled children were provided.

But soon educators began to realize that something more was needed. One heard the demand: "Educate the whole child!" and in the late nineteen-twenties there began to appear in the pages of educational periodicals the term "character education." For educating the *whole* child meant taking into consideration not only his physical and intellec-

¹Fourth Year Book of the Department of Superintendence, National Education Association.

tual needs, but also his moral and spiritual development. He must be given more than a sound body and a well-informed mind, essential as these are in preparation for one's life-work. One might possess these requisites and still be a menace to society. In order that the pupil may develop into a wholesome, constructive adult, his attitudes and tastes and morals must be cultivated. In a word, his character must be formed or built; and educators must consciously, as well as conscientiously, work toward this end.

We return now to our subject and ask ourselves: "In what ways do music and music instruction as imparted in the schools, contribute to the training or development of character?"

Let us consider music itself, first—music alone, unaccompanied by words. This brings us into the realm of feeling or emotion. Emotions are basic. Modern psychologists maintain that our acts are determined primarily by what we feel, rather than by what we know. Whatever affects our feelings or emotions, therefore, affects our actions. Music speaks directly to the emotions; but only insofar as it is beautiful does it affect character constructively. It exalts by reason of its beauty. It purifies and refines. It "washes from the soul the dust of everyday life." (Auerbach). It lifts us above ugliness and baseness and worldliness. Dr. Briggs, Professor of Education at Columbia University, says: "... music does work, cultivating and refining the sensuous and emotional susceptibility, and thus rendering one more finely and deeply responsive to all beauty, to love, the moral ideal and religion. It may exalt one to a plane where, for a time, the ideal seems possible, and is more possible."

We have all felt this exaltation and experienced its vital, purifying influence, which remains with us even after the tones cease. Let us work hand in hand to provide for our boys and girls more opportunity to become acquainted with beauty as expressed in music, in order that they too may feel the uplift and regeneration and joy which beauty inspires. For this very purpose our schools offer, throughout the grades and high school, courses in music appreciation in which,

through repeated hearings, they gain an acquaintance with the great compositions which are beyond their performing powers. What is more important to the development of character, however, than an acquaintance with great music, is the fact that through these listening lessons we believe the pupils' sensitivity to beauty is cultivated; and their receptivity to good in whatever form—religion, idealism, patriotism, brotherly love—is increased.

Let us turn our attention to the other activities of the school music program. What do the ensemble groups—the orchestra, the band, the chorus, the glee club, the smaller instrumental and vocal groups—what do these contribute toward character education? The music they perform may not always be beautiful, in a strict sense of the word, although it is usually of as high order as the performing powers of the group will permit. Yet these organizations can contribute much toward character building. First of all, they demand that valuable life-asset, cooperation—cooperation with the conductor and with the other members of the group; for no ensemble playing can be attained without perfect cooperation. This means self-control on the part of each participant and a willingness to submerge self for the good of the whole. It calls also for the exercise of patience and of courtesy on the part of several sections, for instance, while one section is rehearsing a difficult passage. Each member of the group must shoulder his personal responsibility of practising faithfully at home; he must be persistent in his efforts to overcome the difficulties of the selection at hand; he must be prompt and regular in attendance. He learns to take criticism. He learns to be accurate and to desire accuracy. He learns the importance of attention to details, those things which he may consider trifles. He learns the truth of the age-old saying, attributed to the learned Roman, Marcus Aurelius: "Trifles make perfection and perfection is no trifle."

"Give a boy a horn to blow and he won't blow a bank"—so reads a little motto that has been used by an outstanding manufacturer of musical instruments. There may be

truth in that bit of philosophy, for usually a student becomes so interested in his instrument that he spends a good share of his leisure time in perfecting the use of it and in acquiring more skill and power, and therefore does not have time on his hands to do things that he should not do.

Further, participation in any music organization fosters good-fellowship and engenders a happy frame of mind. It also demands loyalty to the school; for pupils in school music organizations are so frequently called upon to sacrifice their personal plans to perform at some public function as representatives of their Alma Mater.

There is another office performed by music in exerting an influence on character. I am thinking now of songs—patriotic songs, hymns, songs of ethical content, love songs and others. We like to think that the words of such songs are important—and they are. But the words alone do not awaken in us the fervor of response that the words and music together do. The emotional reaction and the uplift of spirit receive added impetus because of the music. The words

O beautiful for spacious skies,
for amber waves of grain,
For purple mountain majesties
above the fruited plain.
America! America! God shed His
grace on thee,
And crown thy good with brotherhood
from sea to shining sea—

are most meaningful; but how greatly our patriotic feeling is quickened in singing, rather than in saying the words. In our book of poems we read

"Day is dying in the west;
Heav'n is touching earth with rest;

UNESCO—United Nations Educational, Scientific, and Cultural Organization—issued a 1948 International Handbook on Fellowships, Scholarships, and Educational Exchange, which was volume I of a series. The preface carries this statement: "This inaugural edition of the 'UNESCO Fellowship Handbook' is the first of a series designed to provide details of all available opportunities for transnational study, and organized arrangements made in this field. It should therefore be of practical assistance for those wishing to travel outside their own countries for purposes

Wait and worship while the night
Sets her evening lamps alight
Thro' all the sky.
Holy, holy, holy, Lord, God of Hosts!
Heav'n and earth are full of Thee!
Heav'n and earth are praising Thee,
O Lord most high."

But beautiful as the words are, the assurance and the adoration they express are immeasurably deepened by the addition of the music. It is in the universal language of melody that the message grips the soul. And the more beautiful the musical setting, the more potent the song becomes in inspiring patriotism, deepening faith or awakening devotion.

A word regarding music as an avocation may not be out of place in our discussion of character education, for a man's character is clearly shown by his choice of amusement or recreation. Though at present none of us have much leisure, we hope our boys and girls may some day have. So, in anticipation of that time, it is our duty to develop and refine their tastes, that they may be impelled to choose the uplifting rather than the degrading to occupy their leisure. Participation in things musical in school may help them to make desirable choices in adulthood.

That music plays an important part in human development we cannot doubt, and now more than ever we should emphasize that "the general or humanistic aim of music instruction is to contribute to the character of the individual and society an additional measure of the idealism, the joyous preoccupation with unselfish interests, the elevation and purification of feeling . . . that come from appreciative contact with . . . the beautiful in music."²

²*Ibid.*

of study."

The Handbook provides among other things, a statement regarding fellowships and international training programs of the United Nations and its specialized agencies, suggestions for agencies planning programs of international fellowships and scholarships, a list of fellowships and scholarships and other opportunities, together with important related information.

The Handbook was published in Paris but is available from Columbia University Press, Publication Department, New York 27, N. Y.

VI

Folk Music in Religious Education

KATHERINE FERRIS ROHRBOUGH
Co-operative Recreation Service, Delaware, Ohio

IF IT BE TRUE, as our present day religious philosophers say, that one of the greatest needs of this generation is to see all the different manifestations of life as a whole, and if we agree that all the experience of living is somewhere expressed in folk song, then it follows "as the night the day" that folk song must be one of the tools of religious education. Music seems always to have been as natural a form of expression to man as to the birds, but mankind learned to combine melody with words. He has sung in joy, in sorrow, in the strength of youth, in victory, in supplication. Long before there were books or any means of recording his songs, he sang them, and they were handed on by word of mouth from father to son, from friend to friend, village to village. Often, in this process words were imperfectly remembered or changed for better effect, giving rise to different versions. This body of melody makes up what we call "folk song," so truly an outgrowth of the life of the people that the name of any specific author or composer, if there ever was one, has been lost in the dim past.

Folk music has many forms. Since religion has played a vital part in human history, in every land we find religious folk songs. In the Christian tradition they were some of the earliest to be recorded and we have today a fair number of the old Gregorian chants of the Middle Ages, some of them still used for hymn tunes as in

"God of mercy, God of grace
 When we humbly seek Thy face."

The favorite hymn, "O come, O come Emmanuel," has the tune of an ancient plain song, while the hymn beginning "The God of Abraham's praise, who reigns enthroned above" is set to an old Hebrew folk melody.

The beautiful "Hanukkah Hymn" for the Jewish "Feast of Lights" is a very old synagogue tune. St. Francis of Assisi founded

Hanukkah Hymn For the Jewish "Feast of Lights"

Old Synagogue Tune

Rock of Ages, let our song Praise Thy saving Kindling new the ho-ly lamps, Priests approved in Chil-dren of the martyr-race, Wheth-er free or pow - er; Thou, a-midst the rag-ing foes, suf - fering, Pu - ri-fied the na-tion's shrine, set - tered; Wake the ech-oes of the songs Wast our shel-t'ring tow - er: Fu - rious, they as - Brought to God their of - fering, And His courts sun - Where ye may be seat - tered. Yours the mes - sage sailed us, But Thine arm avail-ed us, And Thy word round - ing, Hear, in joy a-bound-ing, Hap - py throngs cheer - ing That the time is near - ing Which will see Broke their sword, When our own strength failed us. Sing - ing songs With a might - y sound - ing, All men free, Ty - rants dis - a - pear - ing.

Copyright, 1932, by Central Conference of American Jews.

singing societies in his day which were called "laudisti" and sang hymns of praise, or "laudi." Some of the earliest of folk songs imitated the style of the church, even to mixing the current vernacular with Latin, thus producing songs known as "macaronic." The "Boar's Head Carol" is an excellent example of this.

One of the oldest and most widely known of the folk songs has a distinctly religious heritage; in fact, it might be called one of the earliest materials in the curriculum of religious education. I refer to the cumulative song called "Green Grow the Rushes," "Come and I Will Sing You," or "I'll Sing You One." Its exact origin is lost in the past, but in addition to the English versions, there are also Spanish, Portuguese, French, Austrian and Latin ones based on the New Testament, a Hebrew version based on the Old Testament, and a Mohammedan adaptation. The song in all its manifestations was evidently an at-

tempt to give religious instruction in a form which children or grown-ups could remember easily. Some of the allusions in the English versions are obvious, others more obscure. For instance, the "lily-white boys," or "babes" probably refers to Jesus and John the Baptist; the three "rivals" in some versions are "wisers" or "strangers" and could have been the wise men. A meaning from everyday life seems to have crept into the interpretation of five, altho it was still associated with the religious life of the people, if not with the church; it probably refers to the five-pointed star inscribed on a threshold to keep out evil spirits. Perhaps these examples are enough to show how much of folk-living can be crystallized in one song. One of the most interesting things about it is that because of the sincerity and reality of its origin, singing this old song is still great fun for moderns like us.

In this country we have the well-known

Boar's Head Carol

Old English Carol

The boar's head in hand bear I, Be-deck'd with
The boar's head, as I un-der-stand, Is the chief-est
bays and ros-mary. And I pray you, my mas-ters,
dish in all the land. And I pray you where ev-er
be mer-ry, Quot es-tis in con- vi - vi-o.
it be found Ser - vi - te cum in can - ti-o.
Ca-put a-pri de-fe - ro, Red-dens laud-es do - mi-no.

CHORUS

Green Grow the Rushes
English version of an ancient Hebrew Folk Song

1. *Chorus*

I'll sing you one-ho! Green grow the rush-es ho;

What is your one-ho? One is one and all a-lone and
ever-more shall be so. I'll sing you two-ho!
(three, etc.)

Green grow the rush-es-ho; What are your two-ho?

Two, two, the lil-y-white boys, cloth-ed all in green-ho,
One is one and all a-lone and ev-er-more shall be so.

Three, three the ri-vals, (to 2) Four for the gos-pel mak-ers,
(to 3)

5. Five for the sym-bols at your door and four for the gos-pel mak-ers,
6. Six for the six proud walk-ers, (to 5) (to 6)
7. Sev'n for the sev'n stars in the sky, and six for the six proud walk-ers,
8. Eight for the A-pril rain-ers, (to 7)
9. Nine for the nine bright shin-ers, (to 8)
10. Ten for the ten com-mand-ments, (to 9) (to 10)
11. Elev'n for the Lev'ine went up to heav'n and ten for the ten
12. Twelve for the twelve A-pos-tles, (to 11) com-mand-ments,

From NEW FELLOWSHIP SONGBOOK. Permission H. Walford Davies.

Negro spirituals which grew out of the deeply religious life of the slaves, and the so-called "white spirituals" of the Southern Highlands. The melodies of these latter examples of religious folk music come to us from a time when harmony was non-existent. Since the melody alone had to carry the whole emotional expression of the song, many of them are, as we would expect, of great force and beauty. "Wondrous Love," the "Garden Hymn" and the "Hebrew Children" are some of these, handed down in part by oral tradition

and still sung in the mountains of Kentucky, Tennessee and North Carolina.

But folk songs were not by any means entirely religious in origin or feeling; many sing of romantic love, of the beauties of nature, of love of country: many were the songs sung for dancing at the time of festivals and celebrations. The word "carol" originated in dancing music and once meant to dance in a ring. The carols which we have come to associate with festivals of the church were for a long time kept outside its doors because

they came into being as expressions of the common emotions of merry, healthy people and were often sung to the dancing music which they knew and loved so well. The church was tremendously enriched when carols finally found their way into its music.

Just so the program of religious education can be enriched by the use of folk music of all types, secular as well as religious. It is of special help in learning how peoples of other lands and races think and feel, a much

more cogent teacher than any book. What better way, for instance, to learn something about the family system of China than to sing "The Filial Crow," one of their folk songs? What a common love of nature and the changing seasons through the Swedish "Var sang" or Spring Song and the Japanese "Ancient Castle"! To enjoy a German folk dance is to feel, for a few moments at least, as German young people do and as their ancestors felt centuries ago. In short, by its

The Filial Crow

Trans. by Mildred Want
A-180 Chinese Folk Song

"Caw, caw, caw," says the crow to me. He loves the old ones,
I can see. Birds grow old so they can't fly, Son flutters
out some worms to spy. His mother dear he feeds with care,
he never minds he hasn't a share. My mother dear she
once fed me. "Caw" says the crow up in the tree.

FILIAL CROW aptly illustrates in the bird kingdom what is so highly regarded by the Chinese in their human relations: filial piety. Who but the Chinese would have discovered that the despised crow had such an admirable characteristic?

revelation of our common humanity, folk music can go a long way toward transcending barriers of country, race and creed, thus bring-

ing us further along the road toward that understanding which will eventually "remove the occasion for wars."

Ancient Castle

Words by Cleutt Sanders

Japanese Folk Song

Arr by Bliss Want

Yet an-oth-er spring has past With its blos-somed Au-tumn comes to earth once more, Clothed in rich-est way. red; Sea-son of the joy of life As in all the years gone by

Fair the wed-ding day. Still the an-cient cas-tle stands, Geese fly o-ver-head. Change the sea-sons, fly the birds, Si-lent as the night; Still the moon looks down

Like a lone-ly On the an-cient mem-o-ry Falls the moon's dim ray. cas-tle there, Si-lent as the dead.

Copyright, 1948, by Co-operative Recreation Service

Vårsång — Spring Song

Swedish Folk Song

Fast

Refrain Slowly

Faster

Fast

English by A.D.Zanzig. Accompaniment in SINGING AMERICA
Used by permission National Recreation Association.

FOLK MUSIC SOURCES

FOLK SONGS:

Joyful Singing, Cooperative Recreation Service, Delaware, Ohio. 25 cents each, write for catalog of other folk songs.

Let Us Be Joyful, Cooperative Recreation Service, Delaware, Ohio. 20 cents each.

Twelve Folk Hymns, edited by John Powell. J. Fischer & Bro., 119 W. 40th St., New York. 35 cents.

Fireside Book of Folk Songs, edited by Margaret Boni. Simon & Schuster, New York. \$3.95.

FOLK DANCES:

Treasures from Abroad, Kit O, and similar Kits, Cooperative Recreation Service, Delaware, Ohio. 25 cents.

Folk Dance Supplement to World of Song, Danish American Young People's League, Des Moines, Iowa. 75 cents.

Promenade All, edited by Janet E. Tobitt, 228 East 43rd St., New York. 40 cents.

The Educated Man

FACES THE UNFORESEEN*

ORDWAY TEAD

Chairman, Board of Higher Education, New York City

IN PAUL Valéry's provocative volume, *Reflections on the World Today* he elaborates the theme that "the future, like everything else, is no longer quite what it used to be". And I find such arresting sentences as that "we are entering into the future backwards," and that "there is within us a crisis of the unforeseen."

Valéry characterizes this crisis in various ways. "Localization and permanence," he says, "which were the foundation of our social and political life contrast increasingly with the urge to movement which torments the modern world, and with the facilities which are created to satisfy man's taste for travel and his strange idea of being everywhere at once . . . the mobile man confronts the man with roots . . . (in) a desperate struggle between an ancient structure and a growing power of displacement."

Again, "we enjoyed a limited unexpectedness, which gave great value to history," in that "we must expect what has already happened to happen." And he raised the question as to whether our organisms have a "property of accommodation," sufficient to cope with "the possibility of self-modification in the presence of an event, so that man and system of life may preserve what is essential to remaining alive . . . to get its new bearings to find itself again."

Again, "the modern unforeseen is almost unlimited. Imagination boggles at it." And Valéry concludes with this vivid metaphor: "Instead of playing an honest game of cards with destiny as in the past . . . we find ourselves from now on in the position of a player who is shocked to discover that his partner's hand contains cards he has never

seen before, and that the rules of the game are changed at every throw." And all this Valéry wrote in 1937 almost ten years before the miracle of Los Alamos.

I realize the possibility of exaggeration here. Heraclitus many generations ago said that we never bathe in the same river twice. The reality of unexpected events is perennially with us. Indeterminacy in the performances of nature and human nature is no new truth.

Yet a change in scale here has today brought a deeply qualitative change in affairs and in human responsibilities. Such concepts as the "power of displacement," "an unlimited unexpectedness," "a property of accommodation," "the possibility of self-modification"—these refer to profound difficulties. And they have to be confronted.

Nor is Valéry alone in this concern about the unforeseen. Alfred North Whitehead also reminded us of our crisis in these measured terms in 1931:

"The conclusion to be drawn from this survey is a momentous one. Our sociological theories, our political philosophy, our practical maxims of business, our political economy, and our doctrines of education, are derived from an unbroken tradition of great thinkers and of practical examples, from the age of Plato in the fifth century before Christ to the end of the last century. The whole of this tradition is warped by the vicious assumption that each generation will substantially live amid the conditions governing the lives of its fathers and will transmit those conditions to mould with equal force the lives of its children. We are living in the first period of human history for which this assumption is false."¹

*Adapted from an address given at the University of Wisconsin Centennial in October, 1948.

¹*Adventures of Ideas*, Macmillan Company, New York, 1933. p. 117.

And he concluded: "Mankind is now in one of its rare moods of shifting its outlook . . . It is our business—philosophers, students and practical men—to recreate and reenact a vision of the world, including those elements of reverence and order without which society lapses into riot, and penetrated through and through with unflinching rationality." (pp. 125-26).

To characterize this whole situation a little more in detail, to see the kinds of difficulties it poses for us, and to see how these difficulties may illuminate the task of education for the future, is my purpose here. If there is something in the minds of men to be accurately called a crisis of the unforeseen, what is the responsibility of education toward people in that crisis?

My theme on the side of diagnosis is that the unforeseen hangs over the civilized world, including our American world, like a great black cloud shutting off the sun of human warmth of affection, of confidence in ourselves and our institutions, and of faith in the future and its meaning. Hence, the need is great to take soundings of our whereabouts and our direction; and see if things are as bad as they seem.

One unforeseen is the sharp division witnessed between the two world views today contending for survival and acceptance or for some reconciliation. The foreign view of the state dedicated to a communal good as that good is interpreted by a monolithic power carries with it the subordination of the person and the use of any means to achieve its ends because they are believed to be good ends. The other view of the associated body of individuals striving by free cooperative consent to determine how to create a society in which personality thrives is, of course, the one we in Western society know as the democratic outlook. And for it ends and means are inextricably linked and it is assumed that only as we use good means can we have any confidence that good ends are in prospect.

But a democracy fumbles, and is slow and does not always possess clarion leadership; nor does it always and inevitably rally unanimous and continuing faith in the power and

rightness of its own method. The appeal of dictatorship is the appeal of certitude, of apparent order and precision in matters political, economic and spiritual. And it is a perennial appeal wherever there prevail confusion, lack of direction, economic insecurity, and assumed threat of the aggressive intrusion of foreign influence.

Between a so-called delivered democracy and a creative democracy, a great gulf is fixed. And we look into that gulf with fear and terror of the future—and largely because the creative variety of democracy comes so slowly and takes such concentrated effort on the part of so many people.

But, it may be said, there is a view of the world, a faith, which, at the opposite pole from materialistic atheism, can supply comfort, meaning and reassurance. Indeed, this view presumably also supplies theological support for creative democracy. A recent expression of this outlook is contained in a report to the World Council of Churches in which it says that "the deepest root of that (world) disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power."

This view that it is God's world and in the discovery and performance of God's will man gains salvation has had tremendous appeal and potency. But that it commands the allegiance of men in anything like a universal sense seems to be increasingly untrue. And however much men of differing creeds and of different religions may become able to find programs of common action upon human ills, the fact remains that what Gibbon called "the exquisite rancor of theological hatred" still exercises a blighting and disruptive influence in those quarters where there is not complete indifference to any theological conviction.

And for those increasing numbers for whom the established theologies do not offer a view of destiny which they can accept, some other philosophy of salvation seems imperative, if for them the unforeseen is to be faced with anything but sheer despair.

Whether or not a philosophy of "scientific

humanism" offers such an answer to the cosmic riddle, I do not intend here to become argumentative about it. I am, however, disposed to agree with Professor M. M. Kaplan, of the Jewish Theological Seminary in New York City, in a speech presented to the Conference on Science, Philosophy and Religion at Columbia University in which he said that "the negation of supernaturalism is, by no means, a necessary negation of the transcendental significance of human life." And I would agree with the outlook in which he further said that "everything that gives us courage, fortitude, endurance and a sense of life's worthwhileness has always been treated with reverence and always will be, because it is holy."

There is added support for a view away from the established theologies in John Dewey's *The Quest for Certainty* as follows: "William James was well within the bounds of moderation when he said that looking forward instead of backward, looking to what the world and life might become instead of what they have been, is an alteration in 'the seat of authority.'" (p. 284).

And Dewey also confirms Kaplan's outlook that "the religious attitude (is) a sense of the possibilities of existence and (is) devotion to the cause of these possibilities." (p. 303).

What I am here really inquiring about, then, is what James and Dewey refer to as the "alteration in the seat of authority" and the consequent possibilities of human existence. I am asking what is known today about the source of responsibility, accountability, support, hope and courage, which will fortify men for facing the unforeseen. And beyond this my question extends to what higher education has to do with helping us to meet this deepest need. For without a philosophy which supplies some meaningful outlook for confronting an obscure future, the very idea of the educated man becomes inconsequential. Without zeal, rational grasp and moral will we do indeed walk into the future backwards—and probably trembling with fear.

I suggest that there are a number of general ideas which, if they could be properly apprehended, might lead us to become

clearer about the seat of authority for democratic living. They are the ideas (1) of what human nature is in its various cultural settings; (2) of what leadership is; (3) of what science and technology are; (4) of what government is; (5) and of what salvation may be. My choice of these particular ideas is governed by a sense that in some integration of these there is operational importance for human affairs; and that therefore a richer comprehension of them might be productive for education itself.

1. Our understanding of human nature, human personality, the nature of the self and of psychosomatic interrelations, the relation of the personality to the culture, the characteristics of group dynamics, the causes of social fears, frustrations and compensatory aggressions—all this knowledge was never more profound at the level of scholarship than it is today. But that this assembly of tested insights is yet being put to wide use cannot be truthfully said. Yet in the fields of politics, medicine, industry and education we are beginning to draw upon a body of knowledge which is transferable and revealing,—which adds greatly to our powers of control and prediction.

I have not time to characterize even briefly the potentially beneficial upshot of present knowledge of human beings—whether it be at the level of health and longevity, of mental hygiene and therapy, of group participation, of family integrity, of personal confrontation with the mystery of the universe.

But this can be said, that the roots and attributes of human wholeness, wholesomeness, confidence, courage and redemptive power as these have been proclaimed by the moral leaders of all ages and of all the great religions, are confirmed in the growing scientific knowledge of the person in society in an orderly cosmos. What in Aldous Huxley's recent title is called a "perennial philosophy" has reference also to a perennial reality of man's nature. There is in universal human aspiration a common core of faith and hope about the human career which the best in scholarship corroborates as of the essence of sound human relations. And I here mean

by human relations the associations of men with their fellows along with their awareness of an extra-human world to be acknowledged and related to. This was no doubt in Dr. Carl Binger's mind when he said upon his recent return from the World Mental Hygiene Congress that "mental health and good human relations are synonymous." (N. Y. Times, August 31, 1948).

And I venture to add that the concepts of mental health and of normal adjustment are now taking on a quality of depth, of spiritual awareness, of inner reference to transcendent influences, which is a significant advance over the static and shallow notions of normality and adjustment current a few years ago.

A science of man as that phrase is now being used suggests, in short, an organic and integrated relation of man to his total world which escapes from the rigid bonds of behaviorism into the freer air of human affirmation of developing human mastery. On balance, knowing the favorable and the destructive components in our human natures, there is no reason to conclude that humanity cannot measure up to its destiny—if and when we decide we want to.

2. But an important initiative for the personal arousing and for the social conditioning which will help to guide, support and further human control of its own destiny clearly requires the stimulation of wise leaders. A democratically purposed society, built up of nations determined to follow a democratic philosophy, can advance only as it pays attention to the quality of its leadership. One important part of the science of man has to do with the essential role of leadership. We should speedily be getting beyond the point where we trust to luck in a democracy that in all the organized affairs of its life leaders will somehow emerge. Assumptions that the crisis produces the leader in some blind, automatic way are clearly false. The complexity of organized living domestically and of organized relations internationally—these are just too urgent and too difficult to allow this need of the guidance of leading persons to be longer ignored.

Our predicament here is twofold. On the

one hand are the influences which standardize and often level down public sentiment on issues where there is need for a discriminating and responsible public. And on the other hand, there is the reality of the strong popular appeal among insecure and underprivileged people of autocratic leaders making impossible promises in the course of their search for a power which is essentially pathological. The destructive influence of unscrupulous power seekers in posts of large influence can be appalling. Mediocrity in practical judgments, in taste, in too dominant material goals, has always to be fought against where the democratic sentiment to live and let live prevails. Only leaders who consciously are concerned that others shall live and live richly, and are helping them so to live, can withstand and offset the drift toward mediocrity which is the internal threat to democracies.

A democracy thus has to have its own distinctive and unique philosophy of leadership. And supporting that philosophy and shaped by it has to be a conscious planning that both in intellectual attainments and in the guidance of human relations, there is always coming on a supply of the best minds and hearts we can discover, whose training is being directed to the service of their fellows at a high qualitative level.

The selection of such young people, their proper motivation, the special technical human relations skills they need to acquire—these are operating matters as to which contributions from social engineering are more within our command than ever. But they are techniques we will not employ until our theoretical frame has gone beyond the individualistic approach of each man for himself and success in acquisitiveness as the touchstone of social esteem. Someone has said that there is no fear like that of a second-rate mind for a first-rate mind. But that fear is not innate. There is rather a social history that first-rate minds have been taught unconsciously to thank God that they are not as other men are. And the whole nature of their relation to those of lesser capacity has been a separatist one by virtue of educational influences for which the university is in

part to blame. This further suggests what I mean when I affirm the clarion need for a democratic philosophy of leadership. For the opposite philosophy in this divided world has dramatically called attention to a way of manipulating people which can so readily and so dangerously slip over into pathological and sadistic behavior which negates personality.

"He looked upon the multitude and had compassion upon them, for they were as sheep without a shepherd," is a familiar utterance in which the word, compassion, is the key to a democratic philosophy of leadership. And it was the same spiritual leader of whom the above remark was made who said, "He who would be great among you, let him be as your servant."

3. Several different judgments are frequently advanced today in respect to the problems which scientific progress creates. It is said that scientific findings can lead us to an economy of abundance. It is said that scientific methods of thinking and experimenting widely taught to develop good individual habits of mental behavior can lead to a happier ordering of personal and social living. It is said that it is all but impossible to prevent a cultural lag between the creation of the tools and instrumentalities which science places in our hands and the capacity of people to assure that a moralized use is made of them. At one extreme we are told that in what amounts to a worship of science lies the way of man's salvation. At the other extreme, we are cautioned that only a moratorium on scientific effort can prevent the moral collapse of civilization.

Where between these extremes does the truth lie about men's understanding and use of their analytical, experimental and inventive powers? Put in other terms, are a scientific approach and method capable of leading us to all the answers as to what we should value, and why and how? And if not, where do the extraordinary gifts of science cease to establish and yield the valuable, and require us to turn elsewhere for other pathways to virtue and other disclosures of what is true and precious?

I do not raise these questions to attempt to answer them here. I raise them, rather, to

call to mind the confused state of the thought of all of us and of teachers most crucially about these insistent issues.

For there is good reason to believe that university teaching tends subtly to indoctrinate about science as follows: the way to problem solving including problems in the field of human relations is to be found in the method of the controlled experiment; whatever cannot be measured, does not count as reality; the analysis of causations supplies explanations which need take no account of what is valuable; more operational knowledge of an objective sort is its own excuse for being,—that is, there is virtue *per se* in more and more knowledge. A scientific approach to the problems which men confront is uncontestedly valuable.

But I shall affirm that we know other avenues to truth—other avenues to impassioned awareness and passionate devotion, that are not the fruits of science as such. Indeed, the very sacrificial commitment of the devoted scientist is itself of another order of reality. And the greatest insights, visions of beauty, intuitions of Being, immediately experienced disclosures of Reality—all these have showered their blessings on humanity out of other than scientific facets of the human spirit's perceptiveness and other concerns in the human spirit's career. We are, of course, able to study religious, esthetic and ethical experience scientifically. But as William James appreciated in his *Varieties of Religious Experience*, it is one thing to give a scientific description; it is something else to weigh the value of the aspirations and meditations of the world's spiritual seers.

In short, our current preconceptions in the world of science have meant for many either the setting up of altars to false gods or a tearing down of all altars. Too infrequently is there the humility of which we are reminded by Paul's mention in Athens of the Greek statue to the Unknown God. And the role of science,—as tool, as method, as habit of mind, as contributor of an elaborate technology,—is still an ambiguous role to be clarified and fundamentally to be moralized and socialized, while we are teaching young people really to use it.

4. Our transitional condition is nowhere more evident than in the field of government. Americans are reluctant to outgrow the dictum that that government is best which governs least. We have been treated to recent lessons in the evils of statism and totalitarian, monolithic government which we cannot and will not forget. Americans sloganize about "free enterprise" in general, yet rush to Washington for special legislation for preferred treatment in the particular case. The application of foresight to certain private problems is viewed as prudence and astuteness. The application of foresight at the public Federal level to matters vital to the welfare of all, is excoriated as "over-all planning" and as an evil copying of Russia's Five Year Plans. In short, we are without benefit of a considered philosophy of government including the vital relation of our national government to the early need for international government.

Here again, America walks into the future backwards if we are unable to achieve agreement on a view of necessary government powers and restraints, which is keyed to the present scale of national operations and requirements.

We cannot face the unforeseen with confidence when up and down our land we face our ideas of democratic government with such profound confusion as to both means and ends, as is now the fact.

5. I take my text for what I want to say about salvation from the already mentioned paper of Professor M. M. Kaplan. For he seems to me to have stated the problem in terms sufficiently universal to merit the attention of thinkers in gatherings where the language of the established religions may properly be deemed to be sectarian and parochial.

"Democracy," he said, "without a philosophy of salvation is a headless torso . . . Even at the risk of being tentative and groping in our search, those of us who have the cause of democracy at heart should take our courage in our hands and set out to explore the possibilities of formulating a philosophy of salvation that can speak the language of philosophy."

In his search for an outlook upon what he calls "mundane salvation," he considers the dimensions of power, wisdom and morale—"the vital, the wise and the holy." Man's morale problem he views in the "categories of personality, society and cosmos."

"The difference," he continues, "between, on the one hand, viewing man as a self-sufficient and thus devoid of all transcendence, and, on the other, viewing him as the terminus of a transcendent process, is like the difference between a geometrical point and a pen point. The point of a pen derives its distinctive character from that point which is beyond it. *Man, viewed transcendentally, is man in the context of the cosmos, as the stage with its properties so set as to enable him to play the role of a being with an insatiable hunger for maximum life.*"

"The fact that the values of democracy are generally presented as though they had no transcendental implications, and independently of their relation to salvation and to the God concept, is misleading. That fact is taken to imply that democracy and religion are mutually heterogeneous. Such is not at all the case. As a rule, the reason for omitting the concepts of salvation and of God from discussions of democracy is that for most people these concepts are limited to the other-worldly interpretation given them by institutional religion. But once we realize not only the possibility, but also the need, of giving them mundane interpretation, as when we deal with basic problems of life and especially of education, we should not feel inhibited in making use of these concepts. *We must educate ourselves in the process of defrosting the traditional usage of the great terms of the religious tradition of mankind.*" (p. 24).

Having now in a fragmentary way made mention of a philosophy whose ethical approach is thoroughly naturalistic, yet whose total approach recognizes a transcendental possibility as to man's relation to the fundamental forces of creation, formative process and organic becoming, I venture to include a personal declaration. This I do only to suggest that the relation of man to the unforeseen will have a grounding of real sub-

stance and confidence if and when our sense of man's place in the cosmos does not try to account for man exclusively in terms of his own powers, knowledge and activity. Surely it is not outside the realm of reason and rational faith, and thus it is inside the realm where the presently skeptical and frustrated can feel somewhat secure, to suggest that there is a relation between man's fundamental security of outlook and his acknowledgment of an ultimate accountability which extends beyond himself. He may sensibly and sensitively look beyond his fellows and reckon with creative intentions not merely human, and have justification for high resolve which is both solidly mundane and rooted beyond man in the ultimate nature of things. I care not in what theological or philosophical frame of reference the words are uttered, but it seems to me that in some spiritually valid sense the ancient and familiar words are true — "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

I can see no reason why it is not intellectually reputable to hold to two lines of thought simultaneously — one is an acceptance of a naturalistic and scientific formulation of ethics. Even Paul said: "Prove all things; hold fast to that which is good." The proving and the holding fast — both are essential to integrity of personal life. But it would also seem, secondly, that when we have said all we know enough to say about what human nature is and what the psychological laws of its unfolding are, we still have not voiced all that is discoverable as to the outreach of the human mind and heart. We still have not accounted for a something which we somehow apprehend. We still have to admit that when we retire into our closets in our aloneness (either literally or metaphorically) we find that deep calleth unto deep, that a sense of order, of beauty, of presence, of mysterious otherness, pervades the sanctuary. And somehow we are not alone. Somehow we transcend ourselves. Ultimately, I am bound to affirm, man is *not* left alone with man.

I care not what language is employed. I care not what theologies are invoked or what

Scriptures are cited or repudiated. I care only to affirm, that something more confronts the human heart ultimately than the world of other men.

For myself, I can agree heartily to the austereities of a scientific, humanistic outlook upon human, social imperatives along with the implied evaluation of programs and methods. But I believe I am not inconsistent or irrational, in seeing these imperatives also in a frame of awareness and total reality which transcend the human. To be both naturalistically humanist *and* organically theistic seems to me rationally coherent and spiritually honest. Let the entire human enterprise strive to stand on its own feet and justify itself on its own terms. The human mandate stands and its responsibility is clear and inescapable in pragmatic terms. But along with this, I believe that humanity has historically found a certain undergirding of its effort by virtue of the fact of its occurrence in a cosmos of law and order, by virtue of processes of becoming which are not our own conduct only but in which we are, of course, the responsible agents if those processes are to be realized.

I have allowed myself this personalized declaration because of what I regard as its integral relation with the crisis of the unforeseen. And in this sense. There are many spiritually destitute and without clear moral purpose. They admit they are without benefit of sustaining nourishment for happy survival or buoyant coping with life. They would, if they felt that they could, embark upon an adventure in faith, as "the substance of things hoped for, the evidence of things not seen." And they could thus embark, if they were satisfied on two counts — first, that their responsibility on behalf of the human enterprise could not be denied; and second, that as they assume that personal responsibility, the evidence seems to them preponderant that it is a meaningful world in which this personal obligation is imposed both by man and by the ultimate nature of things.

Of course we shall not be saved by intellectual exercises in this direction. But on the other hand there is no salvation where the

rational, experimental and scientific are surrendered. And it is, I believe, the acceptance of the rational possibility of salvation, scientifically aided, which approaches what Professor Kaplan in the paragraphs earlier quoted refers to as defrosting the traditional usage of the great terms of mankind's religious tradition.

The hunger for a sanctioned way of life, dedicated in spirit, guided by all the intellectually effective instruments of practical judgment, finding scope for each person's creative contribution, and shot through with loving regard,—this is the great and personal hunger. And if man asks for the bread of fellowship with powers he need not necessarily label, shall he be given the stone of stoic self-confinement?

And, be it noted, even where the theologies have lost their appeal as they largely have, there remain the inner, psychic realities of a sense of being without roots of guilt, atonement, grace and restoration which man has to account for and to be accountable for. These realities have to be reckoned with in some frame of reference whether it is one of human self-containment or one of transcendent creative powers.

In short, a way of salvation has to be found and it has to be constituted at long last in terms that are acceptably democratic, scientific and universally fraternal. Its appeal has to be—and indeed will be—irresistible. It will illuminate and glorify a science of man. It will summon leaders of a new order of public devotion. It will see science as a master aid in shaping our controls by virtue of our knowledge of and obedience to natural law. It will see government as an instrument at once of freedom and of orderly collaboration on behalf of a world community.

Let me, in conclusion, relate this effort at social philosophizing to the theme of "Personal Values and Higher Education." For even without explicit reference it should be abundantly clear by now that higher education is related to man's condition and his crisis,—or its value is antiquarian. If there is to be a social dynamism of relatedness between what young people are to learn and the world they are to confront, our colleges have

a deal of stock-taking and soul-searching to do.

My topical treatment thus far has both included and cut across conventional subject-matter fields in higher education. I have tried to say by implication that what we have to know, what we have to teach, and what we have to explore about five areas of concern in a total unified frame of reference,—all this is crucially determining for the future conduct of American life. And it is determining as identifying the personal values to be espoused by every American.

This means that these become also the top priority problems of university and college faculties. Affirmation about what is centrally valuable and significant which will bring these five issues into the stream of common thought—this defines the future role of higher education.

Not necessarily curricular reconstruction as such, nor a debate on the relative place of this or that discipline; but an integrated attack by integrated scholars on large problems of survival significance—this is what our country asks and needs of us in the colleges. It asks for an advance in educational focus, for a confronting of the problem of the centrality of certain living issues, for a viewing of education in terms of depth as well as breadth.

In the idiom of Valery with which I commenced, we are from here on out obligated to contrive an education which arms the whole man to be bold, purposeful and creative in confronting the unforeseen. Yet despite the dominance of the unforeseen we do not deny the possibility of educating also for foresight, even though we acknowledge that we see through a glass darkly. Indeed, we admit that one factor in foresight is incalculability. Yet also we can agree with Whitehead that "Foresight is the product of Insight."¹

Cardinal Newman, I believe, shared this sense about the relation of foresight to insight into the unforeseen when he said in his famous hymn

"I do not ask to see the distant scene
One step enough for me."

¹ *Adventures of Ideas*, p. 113.

And his reason for this limited expectedness was a faith in the roots of reality as being other than mundane.

Higher education in order to minister to personal values has to enrich its influences, through the conviction of faculty, graduates and students, that the unforeseen can be faced with confidence because men have insight into a vision of the integral relation of man

to himself, to society and to an orderly cosmos.

That insight will be the gift—to which the universities and colleges will contribute—of a science of man, under wise leadership, using scientific knowledge, in ordered government at the level of a world community, under the commitment to follow an identifiable way of salvation.

FURTHER REPORTS ON THE STATUS OF WOMEN IN THE CHURCH are now available. *The Revised Interim Report of a Study Presented to the World Assembly at Amsterdam, August 1948*, is issued by the World Council of Churches, August 1948. (Available also from the American office of the World Council, 297 Fourth Avenue, New York, 60c).

Women in American Church Life is the title of the study as it relates to the American scene. This latter was done by Miss Inez Cavert; the former by Mrs. Samuel McRae Cavert.

Federal Council Bulletin for May 1949 lifts up these three findings as representative of the importance of the study:

"Inadequate salaries for paid women workers, with an over-abundance of menial assignments designed to relieve the pastor of irksome details rather than to offer women a rewarding vocation in the life and work of the church.

"Inadequate training facilities for higher vocational requirements.

"A marked lag in church circles behind business, political, scientific and cultural spheres in the recognition given to the value of women's contribution."

* * *

ATTITUDES AND ACTIVITIES OF THE MIDDLE-AGED AND AGED (Geriatrics, March-April, 1949) presents data collected by L. Pearl Gardner, Ph.D., and compiled while on the staff of the U. S. Public Health Department.

Summary of the findings of a study of 193 older people with a mean age of 73.9 revealed that:

80% lived with relatives, with 64% partially or wholly dependent economically.

Only 1 in 5 had poor health, but half of them talked about their medicines, aches and pains.

All but 1/10th reported that they were happy; most felt that dispositions had not changed, but 2/3 of group felt irritability and quick temper to be worst fault.

All but 20% reported strong social interests. Over 2/3 felt unwanted and in the way. Most popular interests were visiting, reading and listening to the radio. Two-thirds of the reported family criticisms related mostly to interference of these old people in family affairs and somewhat to their personal habits.

POST OFFICE DEPARTMENT has started a crusade against books on family life disseminating information on contraceptives. Publishers are being told that sending of this material through the mails is violation of the Comstock Law. It has been generally assumed that court decisions in the last decade made this law applicable only to the publication of obscenity (its original purpose) and not to the transmission through the mail of legitimate scientific information. But the P.O. Dept. now holds otherwise. A large number of the oldest and most reliable publishing firms are concerned and it is hoped that they will get together and fight for their rights in the courts instead of allowing P.O. authorities to exclude their books from the mails. (Family Life).

MEDITATION

In the colors and scents and sounds of thy earth, in all growing things, in all creatures and their joy, in the innumerable chorus of suns and planets and stars, and the sacrament of expression of the human mind and heart, we worship thee, O God, as Beauty.

In the tenderness of all creatures toward their young, in all manly and womanly affection, in the friendship of those who serve in togetherness, in the hands that reach out to one another across barriers, in the Good Samaritan of all ages, in the cup of communion passed from soul to soul in thy name, we worship thee as Love.

In the glorious company of thy Christs and Buddhas, and in the faithful fellowship of all who love and serve the good, we worship thee as Goodness.

In the sublime revelation of thyself through countless ages, in the life that buds forth from matter and the spirit that buds forth from life, we worship thee as Truth.

In the insight that comes with the beauty of holiness, and in the profounder simplicities that come to sincere seekers of the Way and the Truth, we worship thee as Wisdom.

Heaven and earth are full of the majesty of thy glory.

JACOB TRAPP

(Printed by special permission of the Christian Register.)

Planning Summer Conferences WITH YOUNG ADULTS

ROBERT S. CLEMMONS

Department of Christian Education of Adults, Methodist Church.

SUMMER TIME presents one of the biggest training opportunities for developing leaders of young adults in local churches that we have yet discovered. These officers and leaders from local churches assemble in camps, at assembly grounds and in conference rooms on college campuses, to discuss their problems, share their experiences and make their plans for the coming year. During the last four summers, I have seen this work grow from meetings in forty-four conferences to eighty-two conferences throughout the United States. From these experiences certain factors have begun to merge.

Young adults want short week-end conferences. They are doing the work of the world. They do not have time to spend in long assemblies. Contrary to much educational opinion which stresses the slowness of personal growth, young adults have asked for more intensive experiences that are compact, dynamic and of short duration. More than ninety-five per cent of our summer meetings are week-end conferences, beginning Friday night and lasting through Sunday afternoon.

The summer conferences with young adults have begun to break many traditional patterns for summer meetings. In nearly every case these conferences are planned, managed and sponsored by the young adults themselves. There are no deans or special supervisors to make their decisions for them. They make their own mistakes and then try to correct them in their future plans. As a result they develop a sense of responsibility on the part of their leaders. Moreover, most of the conferences are set up on a group work basis rather than a formal class basis. Very few of them offer courses, credits or rewards.

Rather, these young adults have a knowledge of their problems and an attitude of expectancy. They share experiences, and they leave with suggestions or solutions which they aim to try out in their own local churches during the following year.

While sharing in this process, many of them discover the real values of participation in the Christian community. There is a real source of dynamic motivation in sharing with other groups and learning from them. In most of these conferences, students from foreign lands or returned missionaries are asked to come and share some of their experiences. This contact has enabled many young adults to catch the significance of the world Christian community and to participate creatively in tasks of social rebuilding. Learning about the problems of many churches has prompted members of stronger groups to form fellowship teams. These teams visit local churches that need help and guide them in working with their members. Many enriching experiences are provided around the campfire and in worship services that grow out of the discovery of the needs of the members of the conferences. The conference provides young adults with a motivation to meet their responsibilities as Christians in the home, the church, the community and the world. Usually they return home ready to plan with their co-workers and develop significant experiences in which religion in the local church can become a real thing to the members who participate in a young adult group.

There are four distinct types of summer meetings that have emerged and gained in popularity with young adults. They may be described as follows: (1) Week-end group

conferences; (2) workshops on leadership problems; (3) conference-wide assemblies; (4) camps for young adults with children.

1. *Week-end group conferences.* This type of meeting has proved to be especially suited to the needs of new annual conference young adult fellowships. It is helpful to those conferences that do not have much leadership, or where the attendance is limited to less than sixty. The conferences sit together as a group, and are led in discussion by a single person. The group discussion method is used throughout. The young adults explore their problems in the local churches, they share their experiences in a search for possible solutions. They evaluate these suggestions in the light of Christian principles, and the emphases and goals which they believe the church should be striving for in a time like this. They work out plans and devise policies that will help advance their work with young adults in local churches for the next year. In addition to this discussion leader, there may be recreational leaders and persons who give direction to the worship experiences of the group. In most cases these young persons are young adults who have prepared for this task before going to the conference. Last year interesting week-end group conferences were held in the West Oklahoma, Illinois, Louisville and Erie conferences.

2. *Workshops and leadership problems.* The workshop has emerged as a fine summer training opportunity among young adults who have advanced in their experience and want help on new problems, such as program planning. It is especially suited to conferences that have adequate leadership, a large number of young adults and a need for supporting new groups from more experienced folks. Leaders come to a workshop with their particular problems fairly well formulated. They are divided into groups on the basis of their common interests, such as administering and planning young adult work in a local church, developing significant social action projects, planning a year-round program of missionary education, reaching other churches through fellowship teams, the kind of recreation that best meets

the needs of young adults in the home and at church. When suitable groupings have been made, each young adult states the problem on which he expects to discover some helps during the workshop. He is not taught a course. He may receive guidance from a trained leader, but he actually works out the plan or the solution for his own problem. He may share it with the group and receive their criticisms and suggestions. The leader does not ask the questions, the young adults do. Moreover, each leader is expected to take the initiative in working out a solution of the problem that he has stated as soon as he gets an opportunity when he returns home. Many of these workshop persons continue correspondence with each other and share ideas in reaching the goal. Workshops vary from place to place, depending upon the interests and vital concerns of the young adults who attend. Last summer interesting workshops were held in Ohio, West Virginia, and South Carolina conferences.

3. *Conference-wide Assemblies.* The conference-wide assembly is quite popular in the South. It usually consists of formal leadership classes, lectures and worship services. In many places it is held for one week's duration, although this is not necessarily the case with young adults. Usually, First and Second Series education courses are given by teachers who have been accredited. These courses are followed by a platform hour which features some popular preachers or lecturer. The program is usually set up to impart information to the leaders who have been assembled. It places a minimum amount of emphasis upon participation and discussion. The program is more leisurely, the events are scheduled in a definite way, with classes in the morning, recreation in the afternoon, and a lecture in the evening. Typical examples of this kind of meeting were those sponsored by Western North Carolina, Tennessee and Texas conferences last year.

4. *Camps for young adults with children.* Camping provides an excellent opportunity for young adults with children. This experience is more leisurely. The emphasis on living together in a Christian camp community is very strong. As the needs of

the camp situation emerge persons in the camp do their own planning and carry out their own activities. Living out of doors provides unique opportunities for parents and children to learn new things together. They explore nature lore, birds, take hikes together, learn the camp crafts together. The worship experiences are held around the campfire and usually relate to outdoor life. Resource leaders make their contributions to the enrichment of these young adults through interest groups, camp worship, recreation, hikes, fireside stories, cabin fellowship, personal counseling and sharing periods. Formal lectures are taboo, and group discussion emerges as there may be a demand for it. Camping is usually planned for one week's duration. It is an outdoor laboratory for learning the attitudes and skills of living together in a Christian community. The Pacific-Northwest, Oregon and Dakota conferences held this kind of camping experience last summer.

Each conference council of young adults selects the type of summer meeting and schedules the experiences involved in it after it determines the aims and objectives. It takes into consideration the number of young adults who may attend, their responsibilities in local churches, the number of resource leaders that may be available, and the time which young adults may spend at the conference camp site. For a small conference that is just beginning and does not have much leadership, the week-end group conference is usually preferred. For the larger conference with much leadership and a camp grounds that has recreation facilities, a library, discussion rooms, hiking trails, audio-visual equipment, the workshop offers a much more suitable opportunity for training. When these factors have been made, the type of summer meeting is determined and the schedule of activities and experiences to carry out its process are worked out.

1. A typical schedule for a week-end group conference may be worked out as follows:

First Day

3:00-5:00 P.M.—Registration, room assignment, recreation, getting-acquainted period.
6:30-7:45 P.M.—Dinner, Group singing.
8:00 P.M.—Sharing period in which delegates

report achievements of the past year, and indicate situations they want to discuss.

9:30-10:00 P.M.—Worship service in which delegates seek guidance in becoming more creative Christians.

Second Day

9:00-10:15 A.M.—Discussion: "What Ways Should We Seek to Enrich Young Adult Work Next Year?"

10:30-12:00—Discussion: "What Situations, Experiences and Attitudes Need to Be Changed in the Light of Christian Ideals?"

12:00 Noon—Dinner.

2:30 P.M.—Discussion: "What Should Young Adults Emphasize and Do in Their Local Church Groups Next Year?"

3:30 P.M.—Recreation.

6:00 P.M.—Supper. Business session.

8:00 P.M.—Evaluation Session: "How May Young Adults Be More Creative in Their Christian Living?"

9:30 P.M.—Worship and installation of officers.

Third Day

9:00 A.M.—Discussion of resources, materials and training opportunities for developing young adult leaders.

10:30 A.M.—Participate in a nearby local church worship service, or provide a similar experience for the conference.

12:00 Noon—Dinner.

2:00 P.M.—Discussion: "How will the Subdistrict Young Adult Fellowship Help Strengthen Our Work in Local Churches?"

2. A typical schedule for a workshop would be as follows:

9:00-12:00 A.M.—Workshop groups, such as (a) leaders of local young adult fellowships; (b) members of subdistrict councils; (c) participants in fellowship teams; (d) others.

12:00 Noon—Lunch.

1:00-2:00 P.M.—Creative arts and crafts—weaving, plastic, leather.

2:00-4:00 P.M.—Conferences, counseling, library, work on problems under guidance of leaders.

4:00-6:00 P.M.—Recreation as the occasion demands, field trips, hikes, picnics, cookouts.

6:00 P.M.—Dinner.

7:00 P.M.—Realistic, informal discussions, campfires, worship.

NOTE: The schedule should not be fixed rigidly in advance. The group may decide what it wants to do as the occasion demands.

3. Schedule for a typical day for a conference-wide assembly is as follows:

9:00 A.M.—Bible study course.

10:00 A.M.—Course: "The Church Working with Young Adults."

11:00 A.M.—Platform hour—by a conference lecturer.

12:00 Noon—Luncheon.

1:00 P.M.—Rest period.

2:00 P.M.—Recreation.

6:00 P.M.—Supper.

7:00 P.M.—Vespers.

8:00 P.M.—Lecture, evening program or class on "Christian Home Making."

4. Camps for young adults with children. In camping young adults are encouraged to plan their own activities and to participate in them. The leadership may make suggestions concerning the schedule, but they are not routine matters to be followed precisely. They include mornings for discussion, afternoons for recreation and evenings for sharing experiences.

Throughout each of these summer meetings recreation plays a large part. Even though a discussion may be interesting, this conference experience would be dull if it were all discussion. At the outset there is a need for mixers that will help estranged folks get acquainted. They may start out in small groups on nature hikes and scavenger hunts. They may divide into scouting groups who are sent out to find something of historical significance in the region round about. They bring this remnant to the campfire and tell the whole group how it happened to get in that place. Some of these tales are highly imaginative, as well as amusing. Around the campfire in the evening is a good time to get acquainted with each person present. Sometimes young adults give a brief or minute biography of the person sitting next to them. Many times at the campfire or in the evening afterglow some of the old-timers begin a storyteller's convention. Other evening meetings include dramatic skits, stunts, gypsy interest, etc. Frequently the campers develop a paper which somebody reads at breakfast. It has interesting items about the persons present, as well as the events of the day. During the noon hour, fellowship songs such as those contained in the booklet "Sing It Again," are used, and brief book chats are given. If there is a geologist or a nature lover in the group study afternoon hikes are very much worth while. If the camp is on a lake, perhaps a group of families can take a row boat or a canoe trip together. If the folks plan to stay in camp, some groups have scheduled a hobby fair. People bring plastics, woodwork and display their hobbies and tell how these things are made. If there is a person who knows something about astronomy, I have seen a

star-gazers club search the heavens with wrapt interest until a very late hour. In planning recreational activities, it is well to help these young adults learn games, stories and songs that they may use at home. Many of them are in search of more interesting things to do so that the family may have more fun.

In planning for these summer meetings it has been found necessary to begin preparation at least six months in advance. After the leaders have been trained, they call together the young adults with responsibilities in their own annual conferences and plan together for summer meeting. They make a job analysis of the leadership needs of the camp as far as recreation, discussion, worship, housing, food and other needs are concerned. Moreover, a mailing list of possible campers and a pre-registration plan is begun. During April, rallies, reunions, group meetings are held and general publicity is distributed. During May, a strenuous effort is made to round up all potential camp or conference attendees. During June, a tour of inspection is made, the personnel for the staff is checked, and a pre-camp orientation session for leaders is held. Between June and September, most of these eighty-two summer conference meetings are held.

As a means of improving these summer conferences, quite frequently a person is selected to evaluate this experience and present a report to the group that planned it, as well as those who will work on this kind of experience for the ensuing year. He usually participates in the planning process, observes what goes on and makes a note of his reactions. He participates in the summer conference, as well as notes the way in which the plans were actually carried out. Persons who engage in this kind of observation, however, need to be helped in knowing what to look for. As a kind of guide to observers the following suggestions are made:

1. General observations about the conference
 - a. How did the conference get started?
 - (1) Were delegates prepared to participate through advance publicity?
 - (2) To what extent did they understand the nature of this conference?

- (3) Did they know what they wanted to get out of it?
- (4) Did they come seeking information and help?
- b. How did they respond to the purpose of the conference?
 - (1) Were the representatives really interested in what you were trying to do?
 - (2) Did the interest increase as the conference progressed, or did it lag?
 - (3) To what extent did the groups feel they were part of a larger young adult fellowship?
 - (4) To what extent were they able to offer real personal problems and work creatively in the interests of other young adult groups?
 - (5) To what extent do you feel the group was really on the move in young adult work when they left the conference?
- c. What was the social feeling among members of the conference?
 - (1) Were the groups informal?
 - (2) Did they mix well, or did they act as formal representatives to champion their own groups?
 - (3) Were they submissive? competitive? co-operative? participating?
- 2. How did the various representatives participate in the conference?
 - a. What were the real contributions that members made?
 - (1) Were they willing to share some of their achievements and experiences during the year without being either boastful or defensive?
 - (2) Were the contributions helpful in the discussions, or did members get off on a tangent?
 - (3) Did the reports indicate that persons were listening to the contributions of other groups and learning from them?
 - (4) Did any one delegation monopolize the conference?
 - b. What were the real contributions that your leadership made?
 - (1) Did the resource persons participate in all the activities of the conference?
 - (2) Did they make contributions when the young adults wanted them, or did they try to control the situation?
 - (3) Did leaders bring real help for new

groups that were just getting started? For district officers and leaders? For directors of activities who are responsible for program suggestions?

(4) What resource leaders do you feel should be secured for your next conference?

The outcomes of these summer camping experiences have been gratifying and significant. It has been gratifying to know that more than six or seven thousand leaders each year have participated in these training processes and then returned to the local churches where they have exerted vital leadership. All too frequently in the past they have been captured by all sorts of secular and militaristic organizations, and their skills and abilities used to promote sub-moral and sub-social ends. If choosing some real service projects, giving of time in leadership, working together with other persons in the church, learning how to solve problems as they emerge instead of going to the meeting with some prearranged, fixed ideas, is a part of the process of growing toward maturity, it is gratifying to witness personally the fact that thousands of these young adults have fulfilled some of these requirements. It is satisfying to hear about the changes and the new dynamic influences these people have given to all kinds of churches, from the little rural church at the crossroads to the large metropolitan cathedral that usually looked like it had been evacuated after the Sunday morning service. It is significant also to see a group of leaders emerging who know how to participate in a religious community and to work and worship together to make the power and influence of their faith a vital concern in their daily living. As hundreds of these new groups continue to emerge each year it is significant that the opportunities continue to make available to them the training techniques for a cooperative, creative and Christian leadership.

AN INTERNATIONAL COUNCIL FOR PHILOSOPHY AND HUMANISTIC STUDIES was founded in Brussels on January 18, 1949. First goal: to establish contacts between scientists working in different fields and to inform them of what is being done in similar or related fields devoted to the study of man . . . "If in this way

we could break down the water-tight compartments between the different disciplines, research work in the humanities would be considerably easier . . . in order to make serious progress, the human sciences need cross-fertilization." (UNESCO Courier, 3/49).

TUFTS COLLEGE LABORATORY SCHOOL For Teachers and Children

PROFESSOR EDNA M. BAXTER

School of Religious Education, Hartford Seminary Foundation

TEACHERS of religion generally need to see good teaching in order to have the desire and the skill to do it themselves. It was inspiring to have a college summer session offering teachers and directors of religious education not only courses of study in Bible, in psychology, and in teaching but to have a school for older children and for early adolescents going on for observation and in which some teachers could participate. Such an arrangement was made possible for religious educators at Tufts College in Medford, Massachusetts. It was perfectly clear by the close of this summer session that the teachers had a new vision of teaching. They had seen children at work, making discoveries, discussing, asking questions, taking trips, learning resources for worship, participating in well-planned worship, and presenting the results of their work to their parents in an interesting climax program. The older children declared "This school is nice. We wish that we could have it all the time." Certainly both teachers and children did enjoy it and it was a school where much was learned. The children's school met for two and a half hours each day for five days a week during three weeks of the adult summer session.

Very early the teachers discovered that these average children who came from several public schools had had little or no experience with paints, crayons, drama, or educational activities. It was noted also that these children who had just been promoted from the fourth and the fifth grades had been given no information about creation, growth, and the development of life on this planet. Yet when exposed to opportunities to see and discover, these children were eager to find out about this realm of life. A list of

some of their major questions which follow will reveal this. The children were greatly stimulated in their thinking by the varied experiences which were provided. During their examination of pictures of the evolution of life, of fossils and other exhibits at the Peabody Museum in Cambridge, in the process of creating their shadow play of the story of the growth of living things and through the study of contrasting ideas of God found in some of the Bible materials, the children began to ask the questions which follow:

- Did all life begin with a single cell?
- What makes all the same cells appear in the same order?
- Why are cells so much alike?
- Where did cells first come from?
- Does the hair root of a Chinese person look the same as ours under a microscope?
- What makes cells increase?
- Do we know everything about cells?
- Where did the cavemen get their children?
- Why are we spread over all the world?
- How did man find out about God?
- Will our idea of God change in the next billion years?
- Why does everyone (of different races) come to America?
- Why don't the Chinese live like we do? (Dress, food, etc.)
- Where did the first man live?
- Were the Indians once the only people on earth?
- Where did they come from?
- Are there more cells in a grown man than in a little child?
- How do you get more cells?
- Are there still volcanoes and earthquakes?
- Are there any cavemen today in the world?
- Is the story in the Bible of Adam and Eve right or is science right?
- Was Adam another man that was created besides the cavemen?
- How did Jesus know better than anyone else what God is like?

Are there any places in the world where there are no people living?

Will all the people in the world ever find out that they belong to one family?

Are there any new animals in the world that we don't know about?

Why do people have to die?

Will someone find our bones the way we find those of the birds and beasts of long ago?

Why do we have museums?

Why did the animals get lost? Why did some of one kind of animal die off?

Why are the Bible stories of creation different from those of the scientists?

It was the belief of the teaching staff that older children can learn about God and the meaning of brotherhood if they are exposed to the common beginnings of all life and particularly of all people. It seemed imperative that they learn this before they were involved too much in an emphasis on differences, on nationalism and on races. Fortunately Eva Knox Evans had written her charming book *All About Us* which greatly enriched our experiences. The *Wonder of Life* by Levine and Seligmann,¹ the *First Book of Earth* by Rugg and Krueger, *So Long Ago* by E. Boyd Smith² together with parts of Genesis, some Psalms, and some of Jesus' teachings constituted the major materials.

Questions, interests and varied learnings grew out of many kinds of experiences. The earliest and most continuous ones were with a very good microscope from the science laboratory of the campus. Gradually the older students in the class began to find ways to use their knowledge of biology and geology in relation to the teachings of religion. A large frieze was developed from drawings and paintings to show the way life grew from cells and appeared at different stages through the long periods of time. The cells were enlarged pictures drawn or painted after seeing them under the microscope. Cells in the skin, in the roots of hair, and in the blood were examined and painted.

One of the favorite experiences was the making of a shadow-play for the climax program telling the story of life. Facts grew clearer, new words were used easily, while

questions and thinking grew steadily. The story to accompany the shadow pictures was composed cooperatively and copied on large posters so that all the class could follow its development.

Trips to gather specimen for the microscope and to the Peabody Museum gave invaluable experiences. It was astonishing to discover that none of these junior age children had ever been inside a museum before and yet they were fascinated and declared they would go again. In the museum they saw the skeletons and the fossils of ancient life so that the facts discovered and discussed in the classroom were verified and real.

The climax program is included here because it indicates something of the scope of the experiences of these children. Parents and guests were invited and responded with great enthusiasm.

God's Plan for the Growth of Living Things

I. Folk music and games

Weggis Song — Swiss

Noble Duke of York — English

Skating Away — Swiss

Ach Ja — German

Forty Ways to Get There — Africa

Hey! Suscha — Czech

II. Worship Service

1. Call to worship:

Praise Ye the Lord

Praise God in His Sanctuary

Praise Him in His mighty acts

Praise Him according to his excellent greatness.

Let everything that hath breath, praise the Lord.

Great things doeth he that we cannot comprehend.

Sing unto Him, Sing praises unto Him; Talk ye of all His marvelous works

Praise Ye the Lord.

2. Gaul's "Santus"

3. Hymn: "The World, Dear Lord Is Very Large."

4. Shadow Play: "God's Plan for the Growth of Living Things"

The fifth grade boys and girls of the summer session of Tufts College have been asking questions about the way that life began. Have you ever wondered how life began?

¹Simon and Schuster.

²Houghton Mifflin Co.

Have you ever wondered what a cell looks like? We wondered, too. We used a microscope to enlarge a cell which cannot be seen with our own eyes. Our microscope enlarged things 441 times the natural size. We are going to show you some of our discoveries about the way life began and developed in a shadow play.

- (1) Here the first thing we see is the leaf of a water plant. We can see the cell has a nucleus and four cell walls.
- (2) We can see that cells have different sizes and shapes.
- (3) Here are several shapes. Some are round. Some are squares. Some are triangular.

Let us change the power of our microscope to high-power.

- (5) This is what we see. Here is a single cell of the same flower which we have just seen. Around the cell walls it looks white. In the center of each section it is purple.
- (6) All life comes from life. It begins from a single cell. Animal life begins from a single cell which we call an egg cell. This has a nucleus, also. You can see at the top of the cell a sperm which is entering the cell. It is necessary that a sperm enter the cell in order that there be a new animal. After the sperm has entered the cell, the cell grows in the mother animal and soon a new animal is born.
- (7-13) One of the simplest forms of animal life is the amoeba. Let us look at an amoeba. Here we see a single cell with a nucleus. We see something new in this cell called the food vacuole. This is where the food is stored. Let us watch this amoeba separate into two amoebae. This is the way that a new amoeba is formed. We see the nucleus grow smaller in the center, finally making two separate nuclei.
- (14) Millions and millions of years ago, long, long before man was on earth, hot rains fell upon the earth. Many millions of years later when the rains had ceased, plant life and animal life began on the earth. These

animals lived in the water. It is likely that the hydra was one of these first animals. This is a hydra. It is attached to a rock. We see two arms between which is the mouth. The hydra is so small that we have to look at it through a microscope to see it.

- (15) Thousands of years later we find large fish living in the sea like the hydra does. This fish looks very different from the kind which we catch today.
- (16) After many years when the water began to disappear, land began to appear. Once more the animal life changed. Animals began to learn to live on the land. These animals are called amphibians. Here is one of the many kinds of amphibians.
- (17) Many more millions of years passed and then some of the reptiles had learned to fly. These birds were different from those of today.
- (18) After the birds, then came the dinosaur, one of the largest animals we know. They were so large that they ate the smaller animals.
- (19) Another large animal, called the wooly mammoth, was the first mammal. It looked very much like an elephant.
- (20) Next came the animals that walked on two feet, like the ape and the gorilla.
- (21) Probably the earliest man looked very much like these animals. These first people were covered with much hair and spoke no language. The chin bone and the bones of the forehead protruded. They looked very strong because they had such big muscles. These early cavemen lived together in one big group, like the rest of the animals. They had to move from place to place in order to find food. Sometimes there was not enough food, so they fought over what they could find and who would have it. After an earthquake, some of the cavemen were probably separated and some would be on one side of the great crack in the earth and some would be on the other side. Sometimes volcanoes erupted and separated the people by the stream of

hot lava. It was in these ways that the early cavemen became separated. Some of them went to the south, some to the east, and some to the west and north. Those who went to the south around the equator became dark-skinned and their hair became black and very curly. The climate, the food they ate and the places they lived all helped to change their appearance. Some of these people who started out together went to the north. Their skins became light, almost white, and their hair blonde. Those who went to the east had yellow skins and their hair was straight and black.

(22) Here are some of the different kinds of people who are now living in different parts of the earth. We are a part of these people. We now have to learn all over again that we all are of one blood and that we are still one big family.

5. Choral Reading: "Of One Tongue" by Carruth
6. Story: "All About Us" by Evans (summary of last chapter)
7. Scripture: (Choric Speaking)

(1) WE ARE ONE FAMILY ON THE EARTH

God has made of one blood all nations of men to dwell on all the face of the earth. Have we not one Father? Has not one God created us?

For in the image of God made He man. This commandment have we from Jesus: That he who loves God loves his brother also.

I tell you, my hearers, love your enemies. Think what love the Father has for us in being called "The Children of God."

This is what we are.

(2) JESUS TAUGHT THESE THINGS

God no one has ever seen, but if we love one another then God remains within us, and love for him is complete in us.

If anyone declares, "I love God" and yet hates his brother, he is a liar; for he who will not love his brother whom he has seen, cannot possibly love the God whom he has never seen. And we get this command from him, that he who loves God is to love his brother, also.

You have heard the saying, "You must love

your neighbor and hate your enemy." But I tell you, love your enemies and pray for them who persecute you, that you may be the sons of your Father in Heaven.

Beloved, let us love one another, for God is love.

8. Prayer:

(1) Silent meditation: Let us close our eyes and try to think how very great God must be.

(2) Litany: For Thy great wonderful plan for the growth of living things,

WE THANK THEE, O GOD

For the microscope which helps us to see small cells, which helps doctors and scientists to discover those cells which harm us; and helps them learn how to prevent disease,

WE THANK THEE, O GOD

For learning the mysterious way that animals have changed through the past millions of years and for the way they are changing even now

WE THANK THEE, O GOD

For the cavemen who discovered how to use tools, fire, where to go to find food, and who traveled throughout the many parts of the world

WE THANK THEE, O GOD

For all the people who long ago asked questions about God, about the beginnings of life, about man's beginning; and for the stories which they told to try to answer their many questions

WE THANK THEE, O GOD

For man beginning as one big family, all of one blood, and for those who went to the south, north, west, and east

WE THANK THEE, O GOD

For Thy great love of people and for Jesus who told us so much about that love

WE THANK THEE, O GOD

(3) "Three-fold Amen"

9. Hymn: "For Man's Unceasing Quest for God"

10. Recessional: "Joyful, Joyful, We Adore Thee"

Learning games from several cultures, some of their folk songs, and sending seeds to Japan and books to an Indian school brought the children in touch with living yet varied cultures. From science, from the Bible, and from varied experiences the chil-

dren came to believe that all races and nations have back of them a common origin and that they should live as brothers. Earn-

estly some inquired, "When do you think people will learn that we all belong to one family?"

MAJOR EDUCATIONAL EVENTS OF 1948
(survey made by Ben Brodinsky, editor, *Educator's Washington Dispatch*) were these:

"Elect of an administration and congress friendly to teachers and public education and pledged to enacting far-reaching social welfare legislation.

"The eight to one decision of the Supreme Court prohibiting religious instruction in public schools.

"Introduction of sodium fluoride for children's teeth — the first national concern shown for dental health of children in our history.

"Intensified struggle between labor and management for control of education and the mind of the student witnessed by intensification of school-relations programs of the National Association of Manufacturers, U. S. Chamber of Commerce, AFL, and CIO.

"Passage by the U. S. Senate of the federal aid to education bill — the first positive act by the Congress on an issue which had been pending for a quarter of a century.

"Revolt against the comics. In nearly one hundred cities municipal authorities are taking action against them.

"The contribution of \$276,000 by American teachers for the relief of teachers overseas."

* * *

TRAINING PROGRAM IN CHILD PSYCHIATRY has been established at the New York University-Bellevue Medical Center; two full-time residencies have been designated. Facilities will include work in the Children's ward and the Out-Patient Department of the Psychiatric Division of Bellevue Hospital, in the liaison service with the department of Pediatrics, and in the Psychiatric Division of the University Hospital.

Fellowships are also available in Child-Guidance-Clinic Psychiatry through the American Association of Psychiatric Clinics for Children, 1790 Broadway, (Room 916), New York 19, N. Y.

These fellowships have been made possible through grants from the U. S. Public Health Service. Some are for two years; some for one. Prerequisites are graduation from an approved medical school, a general internship, and two years of approved general psychiatry.

* * *

CULTURAL RELATIVITY IS USED by Lawrence K. Frank (Standard, 1949) to describe the dilemma of modern societies. Back of specific conduct and ethic patterns of any given culture are fundamental principles; which later determine the importance of kinds of conducts suitable for realization of the over-all-scheme of things. We in America look across lines at other cultures and want to borrow this or that item of conduct; it

is more attractive than our own. But we cannot wisely do that; we must consider first whether it fits with our total cultural pattern and the ends we strive to realize.

Mr. Frank suggests in conclusion that we constantly redefine these first principles. He offers the conception of the worth of human personality and of the dignity of man and woman and the child as the aspiration we are continually trying to attain, at present.

* * *

EDUCATION AND WORLD HEALTH belong together — education is the key, according to H. Van Zile Hyde (Progressive Education, 3/49).

"Of the 2,000,000,000 people in the world, it probably is safe to say that half are sick . . . in many places today half the children die before they are five years of age, and a third die even in the first year of life."

The World Health Organization — WHO — is a vital part of the United Nations structure. The 61 governments that signed the constitution of WHO in 1946, defined health as "a state of complete physical, mental, and social well being, not merely the absence of disease and infirmity."

Director-General is Dr. Brock Chisholm, distinguished Canadian psychiatrist and public health statesman. His staff, now numbering 300 persons, has its headquarters at Geneva, Switzerland, and offices in New York, Singapore, New Delhi, and with missions of various sizes in China, Ethiopia, Italy, Greece, Poland and other countries.

* * *

EDUCATIONAL POLICIES COMMISSION, NEA, has undertaken two major studies for 1949. Topics: "The Role of the Public Schools in the Face of Continuing International Tensions"; and "The Role of the Public Schools in Developing Moral and Spiritual Values." (Childhood Education, 2/49).

This Commission was established in 1935 by joint action of the executive committees of the National Education Association and the American Association of School Administrators. It is responsible for preparing and disseminating long-range policies in the fields of elementary and secondary education.

Its membership includes twenty educators from all levels of the nation's educational system. New members appointed for a four-year term beginning January 1, 1949, are Dwight D. Eisenhower, president, Columbia University, N. Y.; Eugene H. Herrington, principal, Ebert School, Denver, Colorado; Henry H. Hill, president, George Peabody College for Teachers, Nashville, Tennessee; William Jansen, superintendent of schools, New York, N. Y.

Significant Evidence

ERNEST M. LIGON

Professor of Psychology, Union College

The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract is preceded by an evaluative and interpretive comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from the original journal.

All of the abstracts given below are from Volume 23, 1949.

New concepts in sociology are of potentially high significance to all those dealing with social problems. This term *tele* is likely to become a permanent part of our technical social vocabulary. The term *Social atom* used in this abstract will be defined in 1233.

1223. DEUTSCHBERGER, PAUL. (*Wayne U., Detroit, Mich.*) THE TELE-FACTOR: HORIZON AND AWARENESS. *Sociometry*, 1947, 10, 242-249. —Results of an unrestricted sociometric test given 326 adolescent subjects were analyzed for (1) total number of choices, (2) total number of choices reciprocated, (3) number of choices reciprocated according to level of original choice, (4) number of choices reciprocated according to the position of the recipient within the chooser's range of choice, and (5) number of choices reciprocated according to both level and position. "Inter-personal relationships develop and operate in a way suggesting the agency of an objective factor above and beyond emotional determinants. This factor is called *tele* and is defined as the characteristic ability of a given individual to create and to enter into mutual social relationships. Normally, *tele* follows the principles of (1) discreteness, (2) constancy, (3) adequacy, (4) awareness; . . . Distinct age and sex patterning appears in its expenditure. *Tele* does not operate equally throughout the totality of an individual's social atom, but consists of an horizon in which awareness is great, level of choice expenditure high, and perception of inter-relationships accurate; and an unstructured region, marked by tentative and token choices to which reciprocation is hit-or-miss . . ." —H. H. Nowlis.

It is very easy to take one's culture for granted and assume it almost synonymous with human nature itself. The work of the anthropologists, among whom Margaret Mead is a leader, is serving many useful purposes, one of the most important of which is to make us aware of the influence of culture as a determinant of our behavior, which differs from culture to culture.

1232. MEAD, MARGARET. (*American Museum*

of Natural History, New York.) SOME RELATIONS BETWEEN CULTURAL ANTHROPOLOGY AND SOCIO-METRY. *Sociometry*, 1947, 10, 312-318.—In cases in which only a practical and concrete applied result is desired, sociometric analysis may proceed along lines fully comparable to those used in our society, provided the questionnaire is suited to the culture of the group being analyzed and there is no need to take the culture systematically into account. However, as soon as there is any attempt to generalize, a different theoretical problem arises. "Comparability of situations within which sociometric data on the capacity or performance of any individual [are studied], will vary for every culture studied, and the knowledge of such comparability is a necessary precondition for effective generalization *within* the culture. . . . When we move, however, from the area of allowance for culture which is made implicitly when within one's own known culture, and has to be made articulately and explicitly when working with groups from another culture, to the area of theory, we confront an even greater need for systematically including cross culturally valid considerations in the theory." From the point of view of the contribution of sociometric formulation to the interpretation of cultural data, "the application of a conceptual model like the social atom, to a mass of cultural data suggests new lines of interpretation." —H. H. Nowlis.

Here is the definition of the term *social atom*. I would have less confidence in the term becoming permanent because it is fundamentally an analogy. Analogies are useful in science, but are misleading in part as well as accurate in part. If this term does last, it will be because of the prestige value it carries with it because of its author, Moreno.

1233. MORENO, J. L. (*Sociometric Institute, New York.*) ORGANIZATION OF THE SOCIAL ATOM. *Sociometry*, 1947, 10, 287-293.—The social atom defined as the nucleus of persons emotionally related to an individual. It consists of an outer nucleus (persons with whom relationships are wished) and an inner nucleus (persons with whom relationships are consummated), both of which occur within the acquaintance volume (acquaintances without emotional meaning for

the individual.) In addition to preferences for individuals there are preferences for things, objects, values, and objectives. These may be measured sociometrically. The general sociological implications of imbalances between attraction to individuals for their exclusive individual characteristics and attractions for their group characteristics are discussed.—*H. H. Noulis*.

This paper describes a typical research design for discovering the characteristics of leadership objectively as opposed to subjective analysis. This body of objective data is highly significant and ought to be watched carefully by religious educators.

1236. RICHARDSON, HELEN M. (*Rutgers U., New Brunswick, N. J.*) ADULT LEADERSHIP SCALES BASED ON THE BERNREUTER PERSONALITY INVENTORY. *J. appl. Psychol.*, 1948, 32, 292-303.—Using Kelley's revised formula and Strong's weighting chart, scoring weights were derived for Bernreuter items to which responses of adult men who were leaders in vocational and social activities were significantly different from responses of non-leaders. An Office-Holder Scale of 101 items and a Supervisor scale of 84 items were devised. The Office-Holder test discriminated between office-holders and non-office-holders better than any of the Bernreuter scales, but the Supervisor test was not as discriminatory. Results of reliability and validity studies on the scales devised are included. Ten references.—*C. G. Browne*.

This is another endeavor in the sociological field to measure objectively. Although a great deal of work in validation is necessary before these scores can be interpreted with confidence, such work is of great value to all whose work relates to social phenomena.

1246. BOGARDUS, EMORY S. (*U. Southern California, Los Angeles*) MEASUREMENT OF PERSONAL-GROUP RELATIONS. *Sociometry*, 1947, 10, 306-311.—"The social distance tests are developed to the point where the degree of the likes and dislikes of a person in his economic relationships of life, political relationships, religious relationships, as well as in the racial and cultural can be learned. By taking the arithmetic mean of a person's reactions in these four different types of human relationships a personal-social relationship quotient can be obtained. This quotient can be secured from time to time. It will show what changes in social attitudes a given person is undergoing—in what direction and at what rate of change." The measurement of feeling reactions is considered a way of measuring attitudes. Reliability of the social distance test as a measure of personal-group relations is discussed in the light of studies by Duvall, Murphy and Likert, and Hartley.—*H. H. Noulis*.

The research described here is based on the concepts of social dynamics. The complexity of the findings indicates the fallacy of accepting over-simplified theories of personality.

1263. FRENKEL-BRUNSWIK, ELSE. (*U. Calif., Berkeley*) A STUDY OF PREJUDICE IN CHILDREN. *Hum. Relat.*, 1948, 1, 295-306.—"The present paper deals with an effort to combine the resources of social dynamic psychology in exploring patterns of social, motivational and cognitive factors in children that may contribute to their attitudes towards important social issues." The study reports on the "... determinants of susceptibility to racial or ethnic prejudice and allied forms of undemocratic opinions and attitudes in children." The responses of 120 extremely prejudiced or unprejudiced children (11-16 years) to a set of questions were analyzed. The items covered such topics as general political attitudes, physical or moral weakness, sex role, power and money, and submission to authority. Marked differences were found between the two groups of children with those rated as prejudiced showing up as illiberal, rigid, dichotomous, and punitive. The results are positively related to ratings obtained by these children's parents on similar materials. While such attitudes are established relatively early the ethnocentrism of the child is much more flexible than the adult's and it is suggested that this is due to the more dependent status of the child. Finally, it is pointed out that precisely because the unprejudiced child meets problems with fewer stereotypes, he is subject to greater maladjustment.—*R. A. Litman*.

The idea that race prejudice is a two-way problem is not always kept clearly in mind in dealing with it.

1267. MORLAN, GEORGE K. (*Springfield Coll., Springfield, Mass.*) THE TWO-WAY STREET. *Wom. Pr.*, 1948, 42(8), 29-30, 47.—In the total problem of race prejudice the emotional sensitivity of the victim is often a facilitating factor. While the holders of prejudice need better indoctrination, the victims must learn to "do more than avoid getting hurt. We should turn the drive of our feelings into useful channels."—*C. M. Louitt*.

For those who would gain a fairly comprehensive picture of the rapid growth of projective techniques, this text provides a very useful and reliable source.

1284. BELL, JOHN ELDERKIN. (*Clark U., Worcester, Mass.*) PROJECTIVE TECHNIQUES; A DYNAMIC APPROACH TO THE STUDY OF THE PERSONALITY. New York: Longmans, Green & Co., 1948. xvi, 533 p. \$4.50.—Designed as "a text in clinical methodology for graduate and advanced undergraduate students," this reference volume covers the entire field of projective techniques. The author's stated purposes are to present a comprehensive review of the literature, facilitation of research, description of each technique in sufficient detail to serve as an introductory manual, stimulation for more extensive application and invention of new projective methods. Theoretical foundations and methodological aspects are discussed in the opening chapter. The body of the work is divided into (1) word association and related techniques; (2) visual stimulus techniques; (3) expressive movements and related techniques; (4) play, drama, and related techniques. In the final chapter the author evaluates the general usefulness

of projective methods and criteria for their adequacy, cites general criticisms made, and suggests areas in need of further research. The tests are arranged in a functional order, with bibliographies appended to each chapter. There are 1694 references, nearly one half of them devoted to the Rorschach. Special tables summarize some major research findings. — *H. P. David.*

Trying to solve all problems on the basis of creating a favorable environment is doomed to failure for reasons which are evident in this paper.

1301. AXLINE, VIRGINIA M. (*U. Chicago, Ill.*) SOME OBSERVATIONS ON PLAY THERAPY. *J. consult. Psychol.*, 1948, 12, 209-216. — Several cases of children in play therapy are analyzed. In play therapy only the present attitudes and feelings and behavior are utilized. There is no going back to causes. It is hypothesized that the child behaves as he perceives himself in relation to others and dependent upon his present feelings of adequacy to cope with the situation. The child's emotional reaction seems to be the expressive measurement of the degree of deviation between his feelings of ability to cope adequately and a realistic perception of himself and the factors in his environment. — *S. G. Dulsky.*

This is a valuable study to indicate the cautions which must be used in interpreting such instruments as the ones described. The direction of the potential faking errors is interesting.

1332. LONGSTAFF, HOWARD P. (*U. Minnesota, Minneapolis.*) FAKABILITY OF THE STRONG INTEREST BLANK AND THE KUDER PREFERENCE RECORD. *J. appl. Psychol.*, 1948, 32, 360-369. — Fifty-nine students took the Strong Interest Blank and the Kuder Preference Record. They were then instructed to attempt to fake certain scores upward and other scores downward on a second administration. Results show that (1) both tests are fakable; (2) interest categories differ in their fakability; (3) Strong is easier to fake upward and Kuder downward; (4) women are less successful in faking than men. It is suggested that when the forms are used in the employment situation a special set of directions be given and that a set of items which yield a "lie" score be added. — *C. G. Browne.*

When some new concept gains wide recognition as has the nondirective concept, it needs wide study to discover its limitations and to discern the range of its applicability. This study is toward the latter of these two purposes.

1431. GROSS, LLEWELLYN. (*U. Buffalo, N. Y.*)

AN EXPERIMENTAL STUDY OF THE VALIDITY OF THE NON-DIRECTIVE METHOD OF TEACHING. *J. Psychol.*, 1948, 26, 243-248. — Non-directive group instruction and therapy has been urged as a method for developing social sensitivity and self-insight in students. A partially standardized scale for measuring self-insight was given to students in a psychology course whose instructor advocated and used the non-directive method, and to an apparently comparable group of economics students. The former showed a distinctly higher mean; although the experimenter (not the non-directive adherent) points out that individual differences are much larger than between means. He also raises such other questions as to what else is lost from a curriculum when "spontaneous expression" is encouraged, whether all students are amenable to this therapy, and whether self-insight will carry over into other phases of life. — *R. W. Husband.*

Efforts to find objective ways of discerning the causes and symptoms of academic success and failure are all to the good. This is such a study.

1438. ALTUS, WILLIAM D. (*U. California, Santa Barbara.*) A COLLEGE ACHIEVER AND NON-ACHIEVER SCALE FOR THE MINNESOTA MULTIPHASIC PERSONALITY INVENTORY. *J. appl. Psychol.*, 1948, 32, 385-397. — The scores of two groups of college students (achievers, working one-half sigma or more above their tested aptitude level; non-achievers, working one-half sigma or more below level) on the MMPI were compared. There was a tendency for greater maladjustment of the non-achieving students, but Hypomania was the only scale showing a 1% significance between the mean scores of the two groups. On the basis of an item analysis, it is suggested that adjustment items can be found which will be associated with academic achievement and have no relation to intelligence. — *C. G. Browne.*

We shall certainly never build a successful social order until we have learned the force of words and discovered how to control them.

1494. EDWARDS, R. STAFFORD. (*Edwards and Company, Inc., Norwalk, Conn.*) WORDS ARE DYNAMITE. *J. appl. Psychol.*, 1948, 32, 370-373. — "An erroneous use of words has been instilled into relations between employers and employees, and even those who do not believe there is real class hatred fan its fires by constant misuse of those words." This concept is developed with such words as labor, management, worker, demands, and grievance. It is good psychological practice to "bring the truth to the surface and deal with it instead of being led into a devastating mirage of misconception and untruth by use of emotionally toned words." — *C. G. Browne.*

BOOK REVIEWS

The Church School Teacher's Job. By MILDRED EAKIN AND FRANK EAKIN. New York: Macmillan Co., 1949. xi + 233 pages. \$2.75.

It is remarkable that a man and his wife are able to collaborate so effectively as the Eakins do in their publications. The latest is a well-matured point of view, and a fine illustration of how theory and practice can be united in the presentation of a functional task. In every part one meets real people. The church school teacher's job is no more chatter of a kindly old person to children about the Bible, God, and good living. The Eakins analyze carefully various phases of a teacher's relationships, activities, and potentialities. They emphasize the need for understanding those whom one would teach, and for learning how to deal with them democratically and realistically. They discuss lessons, use of the Bible and other vital resources, helps for the teacher, projects and pupil materials, cooperation with others for a comprehensive and continuous influence on growing persons, with many practical details under each topic. All the way through the Eakins stress the fact that the end point in all church school teaching is Christian living, and they give many illustrations at different age levels as to what this means. One could wish that they would follow the logic of their general position and define more clearly the function of the church in the modern social order, and the meaning of the term Christian. They recognize the fact that many children and young people see no importance in the church, Bible study, and theological language, but they do not make as explicit as one might wish the necessity for a religious philosophy that will transform the total outlook in religious education. There is no question that the Eakins are helping to formulate that new philosophy, and to show how it can fruitfully operate. There is significant import in such expressions as these: "the great Christian objectives—life building and world building along the lines of fairness, kindness, thoughtful considerateness, giving the other fellow a place in one's scheme of things at least on a par with oneself." "We should not allow survivals of outworn conceptions to mislead us, even though they are presented in biblical guise." "Helps drawn from present ongoing life—these are always available let them be used." "Aim to make real in her life and other lives *that good which men call God.*" "To have religion thought of by the children as a matter for every day and for all of life, not just a thing for Sundays." There is much in this book for the minister who thinks in terms of growing persons, and those who work in the church school will gain new inspiration and many practical suggestions by reading this carefully.—Ernest J. Chave, Professor of Religious Education, University of Chicago.

Passover: Its History and Traditions. By THEODOR H. GASTER. New York: Henry Schuman, Inc., 1949. 102 pages. \$2.50.

This book is a valuable contribution to the sci-

entific literature on Pesach (Passover), the greatest Jewish festival since the days of the Second Temple which is so prominent in the stories of the Gospels.

In one hundred pages the author presents in a lucid and popular style a full account, in the light of modern scientific research, of the earliest beginnings of Pesach as a spring festival; of the story of the Exodus from Egypt and the legends woven around it; of the elaborate ceremonial of the *Seder* on the first two nights of the festival; and also of the Pesach liturgy. This part of the book deals not only with the *Hagadah*, the recital on the *Seder* nights, but also with the special prayer for dew and the Song of Songs which are recited on Pesach. The reader will find in this book a series of critical, yet popularly presented, studies in anthropology, comparative folklore, Biblical history and literature, and Jewish liturgy.

Fundamentalists, Jewish as well as Christian, with a dogmatic, uncritical outlook on religious rites and institutions, will not relish this book nor will it delight sentimentalists who seek the pulse and warm atmosphere of this ancient Jewish festival. But it will be read with deep interest by modern people who wish to integrate their religious life and observances into modern historical and anthropological research.—Hayyim Schauss, Los Angeles, California.

* * *

Jesus and the Disinherited. By HOWARD THURMAN. Nashville: Abingdon-Cokesbury Press, 1949. 112 pages. \$1.25.

This interesting little book by Dr. Thurman, famous Negro pastor of the Church For the Fellowship of All Peoples, San Francisco, is an attempt to state "the significance of the religion of Jesus for people who stand with their backs against the wall," those disinherited souls who are the brunt of racial, cultural, and economic discrimination. The first chapter, "Jesus—An Interpretation," takes up one-third of the book. Written pretty largely from the standpoint of Simkhovitch's "Toward the Understanding of Jesus," it underscores the fact that Jesus was a Jew, a poor Jew, a member of a minority group, and one who offered as an alternative to armed revolt or passive resistance to Roman oppression, the dynamic of "the Kingdom of Heaven within men." Dr. Thurman concludes that only this view of Jesus can have much meaning for the disinherited, since the theological and metaphysical interpretation of Christian salvation has made Christianity into an otherworldly religion that has betrayed the disinherited into the hands of their enemies. Here is the by-now familiar contrast between Christianity and the "religion of Jesus." Jesus never knew the security of Roman citizenship which enabled Paul to counsel the faithful to be obedient to their masters and the powers that be. In the eyes of this reviewer, this opening chapter is the weakest in the book. Fortunately, it is not necessarily germane to what follows.

The four remaining chapters are given over to an analysis in turn of fear, deception, hate, and love. It is in these chapters that the real value of the book lies, for here are exposed in quite profoundly poignant language the torment of soul and the persistent hounds of hell that dog the footsteps of the disinherited. It would be paltry indeed to reject this book because one finds its theology inadmissible. The present-day Protestant Church cannot so easily escape the telling, factual indictment of segregated Christianity which this book makes, nor can it side-step the demand for a re-examination of the love ethic implicit in our faith.—*Lewis A. Briner, Pastor, First Presbyterian Church, Northport, Long Island.*

* * *

Resources for Worship. By ALBERT C. REID. Nashville: Abingdon-Cokesbury Press, 1949. 154 pages. \$2.00.

This book is very much what its title proclaims to be. It is made up of "fifty brief, pointed scripture interpretations" which are worshipful in mood and temper and which should prove worthwhile both for private devotions and as a basis for talks or meditations in public worship. Preachers will find rich suggestions for sermons in the brief scriptures interpretations. Almost every one is made up of points which could profitably be expanded into a full length sermon.

The various scripture passages are so treated that, in the main, persons of widely varying theological points of view will find them stimulating and helpful. There are exceptions, of course, as when the author says that "Jesus Christ is our unique and proper object of worship" and when he claims that "our Lord anticipated in principle, every worthy accomplishment of medical science, sociology, government, and education." Some would find such statements irritating for they would feel that God is the unique and proper object of worship and they would react unfavorably to such extravagant claims regarding the omniscience of Jesus in areas so unrelated to his major concerns. Such statements are few, however, and it is too much to expect of any author that he write so as to please everyone.—*Myron Taggart Hopper, Professor of Religious Education, The College of the Bible, Lexington, Kentucky.*

* * *

The Teaching of Religion in the Public Schools. By FOUNT WILLIAM MATTOX. Nashville: Bureau of Publications, George Peabody College for Teachers, 1948. 133 pages. \$1.75.

As far as discussion and analyses of ideas are concerned the relationship of religion and public education is a "hot topic." Magazine articles and books on various phases of the subject are coming off the press in rapid sequence.

The purpose of this book is "to assimilate and organize arguments in favor of and in opposition to the teaching of religion in the public schools of the United States; as these arguments have been presented in current literature." (p.1). The author carries through this purpose and by taking eight different phases of the general topic listing first the quotations to support the argument and then quotations against, there is presented a "clarifying" debate. The author has surveyed an extensive field and marshals the "pro" and "con"

quotations from authorities. The first topic considered—The Relationship of Religion to Morality—is treated the most exhaustively as the author makes certain that his thesis is well anchored. The next five topics—The Relationship of Religion to American Democracy, The Place of Religion in American Culture, The Evidence of American History in Respect to Religion in Public Education, the Relationship of Religion to a Well Rounded Life, and the Responsibility of the School to Reproduce Society—are each treated in the same form but with fewer quotations. The last two topics—the Responsibility of Public Education to Organized Religion, and Conditions Affecting the Solution of the Problem of Teaching Religion in the Schools are treated more extensively. Then in a Summary and Conclusion the author states his own personal conclusions, building his positions on the data of the various chapters.

This book evidently is a doctoral dissertation and reveals a pedantry both in form and in content. In form there is the same "pro" and "con" approach to each topic. In content there is need of clarity. (e.g. the author defines religion as "a philosophy of anthology and cosmology with a certain amount of superstructure which consists of faith, superstition, dogma and ritual" (p.3). There must be more to religion if it is the significant item which the author contends it is.) In the final chapter in which the author sets forth his own position this reviewer longed for more clarification. e.g. "The principle of separation of church and state has proved its worth and is too generally accepted by the American public to be seriously challenged" (p.127). Isn't this being challenged today? If not why is this a "hot issue"? Also e.g. "It would be of great service to mankind if an interfaith group of scholars would produce a history of the church, true to fact and without denominational bias which could be used for such purposes" (p.128). Yes, indeed, but more light is needed. The author has given a "summary book" of "pro" and "con" on teaching religion in the public schools. Here is the material which will assist in debating the issues which are now being discussed.—*Leonard Stidley, Professor of Religious Education, Graduate School of Theology, Oberlin College.*

* * *

Jesus the Preacher. By FRANCIS J. HANDY. Nashville: Abingdon-Cokesbury Press, 1949. 143 pages. \$1.75.

This is a helpful book. It contains information which the student of the art of preaching will appreciate. It is not as easy to read as one might wish, but if the student will ignore his desire for inspiration, and think in terms of the value of the many Biblical references, he will be rewarded.

The language is not technical. Nor is the style of writing intricate. The sentences, however, do not flow along with the grace and smoothness for which so many modern readers hope when they buy a book for purposes of study. This is doubtless a condemnation of students. But in places the author, who is minister of Dominion Road Methodist Church, Auckland, New Zealand, so nearly develops a happy style, one wishes he had taken

time for recording more interestingly the facts which are relevant to effective preaching.

Dr. Handy calls Jesus a Prophet-Preacher, and then proceeds to discuss his preparation, his use of language and his ability to draw pictures for his hearers. He emphasizes his use of open-air evangelism.

While one will not agree that God's truth is always a "rainbow arch" undoubtedly it "was seen by men through the prism of Jesus' personality." Certainly students will happily agree with the author when he says that Jesus never paraded his learning, "but he does reveal it in the greatness of his simplicity, in the mastery of his subject, and in the trueness of his judgment."

Dr. Handy declares that the drug which kills most congregations is monotony of theme, of thought and of voice. Again, one does not have to agree that the "monotony of voice is perhaps the deadliest," in order to concur that all are serious handicaps! It is possible that many will insist that monotony of thought is the deadliest!

Cryptic summaries are dangerous. But most ministers doubtless also concur in the judgment of the author when he says: Jesus "was concerned with life in its spiritual and moral relationships—with religion, not theology; with faith, not doctrine; with spiritual realities, not metaphysical speculations. . . . God is all those things which science and philosophy have discovered, but it is the qualities that Jesus revealed which satisfy man's deepest longings and yearnings."—*G. Ray Jordan*, Professor of Homiletics and Chapel Preacher, School of Theology, Emory University, Georgia.



The Reawakening of Christian Faith. By BERNARD E. MELAND. New York: Macmillan Company, 1949. xiii + 125 pages. \$2.00.

This book consists of the Clark Lectures given at Pomona College in 1947. Its author, who is Professor of Constructive Theology at the University of Chicago, carries on the Wieman tradition but without being in any sense an echo of his predecessor. He gives a trenchant analysis of current attitudes toward the human problem as reflected not only in the theology of Reinhold Niebuhr but the poetry of T. S. Eliot, Robinson Jeffers and Edna St. Vincent Millay. The philosophies of Hartshorne and Wieman are sympathetically appraised as correctives to the prevailing mood of despair. It is significant, however, that the author regards Wieman's thought as defective at the point of exalting values about faith and having too little concern for religious feeling. "It is not that Mr. Wieman's philosophy is impracticable in its conceptions; it is simply that his theology does not quicken and impel the whole man."

Mr. Meland, drawing upon Whitehead, urges an approach through tenderness and sensitivity as reflecting the nature of God and the duty and resource of man. This position is presented with beauty and spiritual insight. Though he might have gone further in linking this note to the implications of Christian *agape*, it is a suggestive treatment which makes the book very stimulating reading.—*Georgia Harkness*, Professor of Applied Christianity, Garrett Biblical Institute.

Behold the Spirit, by ALAN W. WATTS. Pantheon Books, 1947, 254 p. \$3.25.

The author, Episcopal Chaplain at Northwestern University, has made a seemingly inescapable plea for the necessity of mystical religion. Beautifully written, theologically sound, logically developed—yet always imbuing a tone of reverence and devotion—this book ought both to teach and to make its readers become closer devotees of Christian mysticism. Alan Watts views the Incarnation as the central tenet in mystical religion, whereby an abstract idea becomes a concrete experience; where we see in history One who actually and really 'practised the presence (immanence) of God.' Too frequently we have left an abyss between doctrine and experience about God: philosophy and theology, however, are only important as they become helpful instruments for man to understand and appreciate mystical experience of God. Theology gives us forms of thought about God: mysticism gives us the reality of His presence.

A fine analysis and correlation of *eros* and *agape* is made by the author. He also suggests (though with some reservations) our evaluation of Joachim of Flora's analogy about the age of the Father (the Old Covenant of the Hebrews), that of the Son (from Christ to 1200), and that of the Holy Spirit (1200—now) as applicable to man's spiritual growth: only as we are imbued by the Holy Spirit in mystical religion have we graduated from "paternal domination" and "adolescence" into spiritual maturity. He furthermore discerns in liturgy the necessary fact in man's awareness that mystical religion is corporate as well as individual; yet the test of liturgy must be determined as man lives ethically when he alternates from the altar to the world. Eternal life in space and time is God's present gift to the mystics, not something to strive for beyond the grave.

This is a basic book on Christian mysticism which none should pass by without serious study!—*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.



American Freedom and Catholic Power. By PAUL BLANSHARD. Boston: Beacon Press, 1949. 350 pages. \$3.50.

A long overdue book, well-documented, objectively written, concerned with some practical results of the Roman Catholic ideology in contemporary American life, a best seller within three weeks, manifesting a courage and a realism too often missing in the yes-yes religious books of today. No one need any longer continue in *invincible ignorance* regarding the secular remains from the long reign of the medieval western church or its methods in achieving the objectives of the hierarchy. The book is down to earth. Chapter 12, "The Catholic Plan for America" and for the world is one of the most brilliant bits of interpretation that has appeared in many a moon.

Limitations upon space restrict us to sampling only the two chapters devoted to education, namely, "Education and the Catholic Mind" and "Public Schools and Public Money."

The divisive pattern of the elementary parochial school system is rapidly expanding in the secondary area and the colleges, all owned by the hier-

archy or religious orders, by a tax-exempt incorporated bishop. The Catholic people of the United States do not decide anything educationally speaking. Their schools are an organic part of their Church. Priests compose the diocesan school board. Education is ostensibly the function of the parents who actually have surrendered all their rights to the Church. Some nine-tenths of the teaching force of the American Catholic elementary schools, 80,000 strong, are nuns, carefully selected in their late teen age, whose salaries and gifts must be turned over to their orders. Academic freedom is absent; authoritarian techniques are used. "Monsignor Ryan admitted in his autobiography that he resigned from the national board of the American Civil Liberties Union, 'simply and solely because the organization had gone into the field of academic freedom. I called attention to the absurdity, for example, of my membership in the national committee of an organization which might undertake to defend a professor at a Catholic University who has been discharged for teaching heresy,'" (p. 77).

The popes have never unqualifiedly approved of the American public school system, holding that in a "free" nation the government should "refrain from direct educational activities." Of course, Catholics are not forbidden to teach in the "godless" public schools, or even to serve as supervisors and principals in them or on their boards of education, but they must never neglect to put in a good word for the faith—"she must not speak in such wise as to give the impression that all forms of religious belief possess a natural right to exist and to propagate. Only the true religion has a natural right," (p. 85). The Church does not believe in separation of church and state in education.

For decades the Catholic Church opposed federal aid to education, because a pro rata allotment to parochial schools was not included. Moreover, 45 of the 48 states in some manner outlaw state grants for teachers' salaries and regular expenses of school operation in case of private schools. And the trend now is to let the states themselves decide whether any money raised by taxes shall be used for such things as text-books or transportation.

The fear of contamination of mature American Catholics by attendance at American universities has become so great that the separatist pattern has been extended even here. Inferior colleges and universities are being erected with priest or religious brother as president, some little more than "high schools or devotional schools," (p. 102). In 1938, Dr. Bergin concluded that a large number of the Catholic colleges in the United States could not meet a minimum standard of college training. In 1934, a "Committee on Graduate Instruction of the American Council on Education was not able to find in any of the leading Catholic universities of America a single graduate department of top rank." "For non-Catholic America the chief danger from Catholic higher education is that a Catholic college lobby may be able to sabotage and defeat an intelligent program of expansion for public colleges," (p. 104).

The assumption underlying this pertinent study is that an informed America will become an awak-

ened and alert America, loyal to its unique ideals. — *Conrad Henry Moehlman*, Emeritus Professor History of Christianity, The Colgate-Rochester Divinity School.

* * *

Spiritual Laws and Spiritual Kingdoms. By GOTTLIEB JOOSS. Heidelberg: Heinrich Fahrer, 1949. 207 pages.

The author of this book is a layman with no particular pretensions to scholarship in the field of the world's religions, but he has read rather widely in the literature of these religions, and in this book brings together a substantial number of selections from each of the living faiths.

The book is quite non-critical, is often completely unaware of literary problems involved, but he does give, in an unsystematic way, a considerable number of quotations of very interesting and valuable sayings from these several faiths.

Lacking any index, it is impossible to look up anything in it, and, from the standpoint of the scholar in the field of religion, there are many statements of so-called facts which would be seriously questioned. Nevertheless, it is interesting and not without value for the kind of a book it purports to be.—*Charles S. Braden*, Northwestern University, Evanston, Illinois.

* * *

The Goodly Fellowship of the Prophets, by JOHN PATERSON. Charles Scribner's Sons, 1948, xi + 313 p. \$3.00.

The book is properly described in the subtitle as "Studies, Historical, Religious, and Expository, in the Hebrew Prophets." It is a thoroughly readable and scholarly book, based upon lectures delivered by the author to theological students, ministerial conferences, and adult education groups. It is a book which religious educators may well put into the hands of laymen. It makes no pretense to present any original theories with respect to the exegetical interpretation of the prophets. If it is not a contradiction in terms, the position of the author might be described as conservatively liberal, somewhat in the tradition of George Adam Smith. He accepts, for instance, the now more traditional liberal interpretation of Hosea's message and marriage, including the message of hope in 2:15ff. In the discussion of Isaiah, Isa. 2:1-5 (= Micah 4:1-4) is believed to be possibly earlier than either Isaiah or Micah, and inserted by them in their books and expressing their faith, and the messianic oracles in chs. 9 and 11 are considered genuine. The author is obviously conversant with the history of criticism, and makes use of W. Robertson Smith, G. A. Smith, Sellin, Causse, T. H. Robinson, Oesterley, Eissfeldt, Kirkpatrick, and many others. Although sometimes noting the critical problems involved, he does not set himself the task of discussing them in detail, for the purpose of the book is not this.

It is well organized, with headings within the chapters. To illustrate and show something of the nature of the contents, we may note the following divisions within the chapter on "Amos, the Prophet of Righteousness": Personal History, The Man and His Thought, the Historical Background, The Ministry of Amos, The Teaching of Amos, The God of Righteousness, Amos and Monotheism, The Sin of Israel, The Coming Judgment. There

are frequent quotations of biblical passages which make the reader conscious of the actual words of the prophet. Scattered through the book one finds pertinent quotations from Tennyson, Bacon, Schiller, Ruskin, Browning, Shakespeare, and even Demosthenes, with allusions to Luther, Calvin, Milton, and even King Arthur and the Atlantic Charter.

These brief, clear descriptions of the essential themes of the prophets give one a valuable perspective of the character of the godly fellowship of the prophets. One misses a discussion of Trito-Isaiah, but it is somewhat compensated for by the excellent treatment of Deutero-Isaiah, and there is a good chapter on Deutero-Zechariah (9-14). The final chapter is designated "Christ, the Goal of Prophecy." There is a selected bibliography at the end of the book. The author is here concerned with the historical description and appreciation of the prophetic tradition, and not with the contemporary relevance of the prophets, but the book will interest people who are vitally concerned with contemporary problems.—*Herbert G. May*, Professor of Old Testament, Graduate School of Theology, Oberlin College.

* * *

Separation of Church and State in the United States. By ALVIN W. JOHNSON AND FRANK H. YOST. Minneapolis: University of Minnesota Press, 1948. 279 pages. \$4.50.

This book is an invaluable summary of the facts concerning both the laws and the practices of the various states in regard to the issues that lie on the borderline between Church and State. Most of the book deals with the educational problems which are now so widely discussed. Thirteen chapters on Bible reading in schools, dismissed and released time, public aid to secretarian schools, use of religious garb in public schools, and other concrete issues. There are also chapters on "citizenship and the bearing of arms," saluting the flag, freedom of speech and Sunday legislation. The book is a complete re-writing of Alvin Johnson's *Legal Status of Church-State Relationships in the United States*, published in 1934. The authors take account of the most recent Supreme Court decisions.

As an analysis of the deeper problems that are raised by the "separation" of Church and State, this book is extremely weak. The reason for its usefulness is that the authors have assembled the relevant facts in a convenient form. Their point of view seems to be that of those who accept as a gain the hardening of the idea of separation which has been characteristic of the Supreme Court's decisions in the Everson case and in the McCollum case. This is made clear on page 99 where a brief discussion of this issue is concluded with the judgment that "only by a rigid separation of secular and church affairs can the church have the benefits of religious tranquillity and peace."

When the authors draw their own conclusions in the final chapter they seem to me to indicate a lack of understanding of the seriousness of the dilemma which is involved in public education in a religiously pluralistic society. They say with apparent complacency: "The public school is a piece of state machinery organized and supported for

purely secular ends," (p. 260). We must admit that the content of public education must be drastically limited and that no indoctrination in the interests of any religious faith can be tolerated. But no Christian or Jewish teacher and no Christian or Jewish parent should regard the education that takes up so large a part of the life of the child as purely secular in its purpose. It should be capable of becoming a part of a larger educational whole. What can be done to supplement it effectively may still be an open question. "Released time" is a symbol of the right of parents on a community level to experiment in this area in co-operation with the state. At the present time instead of a hardening of the separation of Church and State in relation to education on a national scale with the Supreme Court the ultimate Board of Education controlling by veto, what is needed is maximum freedom for experiment on the state and local level so long as no special privileges are given to any Church or to any group of Churches. This is the exact opposite of the opinion of these authors but I believe that their book is fair in its statement of fact and that those on various sides of this controversy should welcome it.—*John C. Bennett*, Professor of Christian Ethics Union Theological Seminary.

* * *

These Also Believe. By CHARLES S. BRADEN. New York, The Macmillan Co., 1949. 491 p. \$6.00.

Professor Braden of Northwestern University seems to have made a hobby of his an outlet for his scholarly interest. For in this book he appears to be enjoying himself relating the freaks and fancies of odd religious beliefs and practices and at the same time applying the more sober tone of a scholar in making cautious appraisals of them. The reader finds himself with the author behind the curtain with the goings-on of cult leaders and then listens to the judgment of the critic who seems to say: Well, they have their good points; they serve good ends for those who go in for them; they are weak but they are strong; they are phenomena symptomatic of cultures; they are here and they will change and go.

The modern American cults considered in some detail are: Father Divine; Psychiana; New Thought; Unity School of Christianity; Jehovah's Witnesses; Anglo-Israel; Buchmanites; Mormonism; Christian Science; Theosophy; I AM; Liberal Catholic Church; Spiritualism; and a supplementary and brief synopsis of other religious isms. What characterizes this book is the author's own adventure into some of the inner sancta, interviews with leaders, an account of the economic and organizational efforts, check-ups on claims with an eye upon statistics; and the like. One gets at certain points a surer appraisal by this method. The Father Divine cult, for example, is seen as a sociological movement with Father Divine more of a hero to the outsider than those accounts of him by the run-of-the-mine journalists. Much of the information of the book is rather well-known to readers of this type of literature. Christian Scientists (especially) and Jehovah's Witnesses (and others) may strenuously (and rightly) object to the classification of "cults" although the author in his preface makes certain that no harm is intended. The bibliography is

reasonably adequate to the average reader but hardly sufficient to the more hungry research student. All in all, the book is highly entertaining although much more sober than the hilarious account given earlier by Ferguson in his *Confusion of Tongues*. — *Vergilius Ferm*, Professor of Philosophy, The College of Wooster.

* * *

Religion's Place in General Education. By NEVIN C. HARNER, Richmond, Virginia. John Knox Press. 1949. 169 pages. \$2.50.

This book is a series of lectures which Professor Harner gave and in which he states his position on the place of religion in general education. The book is divided into two parts—(a) the thesis and (b) a documentary text. The first is the major section of the book and has four chapters.

Chapter I is on "Religion and Education—Invisible." The author contends that "properly understood, religion and education are not two things, but one" (p. 13), "two sides of a single coin." "What God hath joined together, let no man put asunder" (p. 25). "Religion is not fully religious until it becomes educational" (p. 26). "Education is not fully educational until it is fully religious" (p. 27).

Chapter II on the "Place of Religion in General Education" is both an historical discussion of "why" and "how" religion became excluded from the public schools and the practical consideration of the need that "we must strive to find a way of putting religion back into general education not merely as an addition but as part and parcel of the whole process. It dare not be sectarian but it can be definitely and warmly theistic. Without it, education is not fully itself; neither is religion" (p. 33). The author analyzes and evaluates various proposals—first the week day school movement (dealt with more fully in the subsequent chapter) then character education in the public school and finally teaching democracy as religion and finds each of these limited. The author finds the most likely proposal thus far to be the American Council on Education Report—*The Relation of Religion to Public Education: Basic Principles* (p. 36).

In Chapter III (An Evaluation of Certain Current Proposals) the week day religious education and the parochial schools are examined more fully. Of the first, the author finds it to be "not the last chapter of the story. But—a heartening and rewarding episode in the middle of the book" (p. 56). The author comes to the conclusion that the parochial school does not represent the best way out of our difficulty" (p. 64).

In the final chapter the distinctive educational task of the church is examined and found to be (1) "a vital and untrammeled exposition of the everlasting realities of the Christian faith" (p. 67), (2) drawing out the ethical meanings of the Christian faith in terms of the various issues of personal and social living (p. 69), (3) confronting each individual with the full scale Christian gospel and the unmistakable call to Christian discipleship (p. 72), (4) providing inspiration and guidance to the home in performing its work of Christian nurture (p. 73) and (5) preparing men and women for Christian leadership in every significant sphere of society (p. 79).

The second part of the book is a reprint of the report of the Committee on Religion and Education of the American Council on Education entitled *The Relation of Religion to Public Education: The Basic Principles*.

This reviewer finds a difference between the endorsement of the American Council's Committee report and the author's own position. (Chap. IV) The problem of interpreting religion in the public school development will succeed or fail on what is meant by religion. But the reviewer finds the book a constructive, over-all view of a basic problem. It definitely points to a way out—a way which is beset with difficulties on the right and on the left. On the right there will be those who will attack it as being idealistic and on the left, the label of "sectarian" will be given to it. (See *Religious Education*, Vol. XLII, No. 3.)

The author hits a high point in the book in his suggestion of the place of the home in the teaching of religion (pp. 77-78). Curricula which would incorporate these suggestions are needed. It is hoped that in the future books will be written on "experiments" which have been made. A great need is for definite experimentation in this field. But this book helps to lay a necessary foundation.

—Leonard Stidley, Professor of Religious Education, Graduate School of Theology, Oberlin College.

* * *

Their Faith and Ours. Part I: The Old Testament.

By MURIEL STREIBERT CURTIS. Louisville: Cloister Press, 1947. Leader's Manual, 110 pages, \$1.00; Student's Manual, 153 pages, \$1.50.

A thorough interesting study of the Old Testament providing a scholarly approach to a historical-critical interpretation which is not too difficult. The course is a valuable guide for youth and adults in accepting modern understandings of the Bible record and teaching.

The course centers attention on God, His purpose, acts and character. The unfolding developmental concept of God in His relation to man from the beginnings in the Genesis story to the Messianic hopes offers a progressive revelation to the students. Considerable resource is drawn from the prophets to show God's character of justice, individual worth, trust, and hope for life eternal. The bridge to carry the student from the Old to the New Testament religion is the interpretation of the Messianic hope for a better world, the coming of the Kingdom of God. Each chapter provides an excellent bibliography and student helps. Worship suggestions follow the discussion in the student's manual. An interesting time ladder charts events.

Although this course has content emphasis, there is provision for student participation and individual mental growth.—Dorothy Wolcott, Findlay College.

* * *

4000 Years of Christmas. By EARL W. COUNT. New York: Henry Schuman, Inc., 1948. 95 pages \$2.00.

The event and meaning of Christmas are topics about which much has been written. The birth of Christ belongs to both our human history and our religious faith; it belongs to what is distinctively called *WELTGESCHICHTE* and *HEILGESCHICHTE*.

Professor Count's *Four Thousand Years of Christmas* deals mainly with the first of these two aspects. In it particular . . . perhaps, relatively, too much . . . stress is laid on the merging of the pagan and Christian elements in the festive observance of the Christmas season throughout the centuries. Its treatment of the myths and legends surrounding the holiday is concise, imaginative and often intensely interesting. The chapter on "The Rout of the Twelve Nights" will illustrate to the reader the manner in which "the feast of Merrie Old England" is antedated by the ancient pagan festivals.

The Epilogue of the book contains the carol on the holly and the ivy which, to those who would understand the meaning of Christmas, is enough to endorse the book:

The holly bears a berry,
As red as any blood,
And Mary bore sweet Jesus Christ
To do poor sinners good.

—Henry M. Battenhouse,
Professor of English, Albion College.

* * *

Frontier Books, No. 1-4. New York: Friendship Press, 1946-1947. 15 cents each.

The first four titles in a new biographical series on great Christian leaders in North America. For all ages but especially useful with junior high age.

Number One *The Man Who Asked God Questions* — George Washington Carver. By MARY JENNESS.

This delightful story of the great Negro scientist is prefaced by a poem on George Washington Carver written by a sixteen year old girl in New York City, for which she won first prize in an essay contest.

A moving series of events in the life of Dr. Carver will challenge teen-ager readers to search for further information of this great worker with God. Unbelievable discoveries resulted from his untiring research — over three hundred useful products from the peanut, the use of sweet potato flour to extend the wheat flour in wartime, and the dehydration of foods for overseas shipment. In Dr. Carver's concern for people's needs, he has proved that God has "given every green herb for food."

Number Two *Crusader for Justice* — Samuel Chapman Armstrong. By HAROLD BRUCE HUNTING and EUNICE MERRILL HUNTING.

The record of Samuel Chapman Armstrong's life experiences and service will thrill young readers with its spirit of adventure. Armstrong started his life in Honolulu where his father Dr. Richard Armstrong, a medical missionary was Minister of Public Instruction for the Islands. After his education at Williams College under his father's former teacher, he entered the Civil War as a captain. Later as commander of a regiment of Negro soldiers he found meaning for the struggle as he led his men to fight for their own freedom. He taught them cleanliness and sanitation. These Negroes had been property and Armstrong treated them as men proving themselves worthy of freedom. When he was demobilized as a General he gained his American citizenship for serving three years.

His desire to serve gave him an opportunity among the Negroes as he started Hampton Normal and Agricultural Institute at Jamestown, Virginia with fifteen pupils in a program of combined work and study. In General Howard of the Freedman's Bureau in Washington Armstrong found an able ally for he got Congress to appropriate \$48,000 for the first new building at Hampton. General Armstrong traveled in the north with Hampton singers to give five hundred concerts in churches and auditoriums to raise funds for the school.

Indians were brought to Hampton for training and got along well with the Negroes. In twelve years 460 Indian youths were educated and returned to work in their home land.

After twenty years work at Hampton Samuel Armstrong was famous and died in 1894. His influence lives on in the contributions of Hampton's 6,166 graduates and over thirteen thousand students, 1,066 of these were Indians. All over our land are the sons and daughters of Hampton as teachers, doctors, dentists, musicians, actors, authors, social workers and businessmen of all kinds. One Hampton graduate was Booker T. Washington who founded Tuskegee Institute and through his consecrated scientific skill he ameliorated his race and served mankind.

Number Three *Missionary to Oregon* — Jason Lee. By GILBERT Q. LESOURD.

The mission of Jason Lee to the Flathead Indians in Oregon is told in effective story form for young people. The beginning of the missionary movement to the Indian tribes of the Northwest was motivated by the visit of the four Indian braves who traveled two thousand miles to St. Louis in search of the white man's Book of Heaven.

Jason Lee with his nephew Daniel and a teacher, Cyrus Shepard traveled with a party of fur traders to Salem, Oregon. There they established a mission which soon became an orphanage for Indian children. A permanent school was built for a program of work and study so that the students would learn a useful trade, gain a knowledge of household management, the fundamentals of cleanliness and hygiene in addition to "book learning." There was constant struggle against disease and the curse of the white man's liquor.

It was mainly through Lee's influence and his personal appearance before Congress in 1839 with a petition from the settlers that the Oregon country was brought under the United States flag. He did not live to see this become a reality.

In the ten years of his missionary work "he brought Christianity to the Indians of the Northwest and helped prevent their becoming an extinct race. He introduced Christian civilization into a wilderness and built a law-abiding community on a godless frontier. He had helped to bring in the United States the great territory that later became the states of Oregon, Washington, Idaho, and parts of Montana and Wyoming. He had demonstrated the agricultural possibilities of Oregon and introduced the cattle raising industry. He had started manufacturing and called attention to the possibilities for commerce. He had founded a college and helped erect the first church building. Through it all Jason Lee had been a humble, sincere Christian, a faithful friend, and a good example to all who knew him."

Number Four *Messenger of the Great Spirit* —
Robert Terrill Rundle. By MURIEL BEATON
 PATTERSON.

This biographical account of the Reverend Robert Terrill Rundle of Cornwall, England tells a graphic story of his coming in 1840 to work in the Canadian Rocky Mountains among the Indians. His first preaching was at Norway House, an outpost of the Hudson Bay Company, where he baptized seventy-nine Indians. His headquarters were established at Fort Edmonton where he was housed and given supplies by the Hudson Bay agent.

During his eight and half years service as a missionary he converted Stoney, Blackfeet, Crees, Piegan and the Blood Indians. James Evans, the General Superintendent of the Indian Work at Norway House had reduced the Cree syllabics to written form. Rundle added the task of translation, especially hymns, to his incessant travel among the tribes. He held a school for children at Fort Edmonton. The Indians laboriously copied the hymns by hand on birch bark.

With Paul Kane the artist he made a tour along the Saskatchewan River visiting many tribes. Rundle endured hardship, famine and disease as he suffered with the Indians, thus endearing himself to them. After Rundle was forced to return to England due to failing health his work was carried on by his Cree followers, even two great Cree Chiefs who later welcomed George MacDougall as a missionary to the Indians.

In 1858 the explorer Sir James Hector named a lofty peak high in the Canadian Rockies at Banff "Mount Rundle" because his Stoney Indian guide told him of the influence of the first white man missionary who had led the Stoney tribe to become Christians — Robert Rundle the Messenger of the Great Spirit. — *Dorthea Wolcott*, Dean of Women, Findlay College.

• • •

Religious Liberty. By CECIL NORTHCOTT. New York: Macmillan Co., 1949. 128 pages. \$2.00.

Written by the Home Secretary and Literary Superintendent of the London Missionary Society, this brief survey of the nature and historical development of religious liberty and of present practices affecting that liberty in the world today was obviously not intended to be placed beside Dr. Searle Bates's *Religious Liberty: An Inquiry*, 1945. Instead of an exhaustive, definitive exploration of the subject, it offers the busy reader wide perspective and challenging facts in small compass. And even before the book itself was published, its argument that religious liberty be given "its rightful place amongst the great freedoms of the world in all its usefulness" (p.118) had won legislative action, at least, in the United Nations Declaration of Human Rights, Paris, December 10, 1948.

The author's survey of religious liberty today (pp. 51-114), discloses many pertinent, first-hand facts about practices in Russia, Islam, India, Egypt, Turkey, China, Spain, Portugal, and South America. The merits of the book lie there and in its brevity.

The close analytical reader, however, is likely to be troubled by some aspects of both style and content. Although the writing is generally competent, this sentence stands in final print, uncorrected:

If the East does not repeat the experiences of the West, and the whole climate of state and religion are infinitely removed from anything Europe knows, yet there is a certain basis of action in regard to liberty that Christianity has learned, and which may guide a new and growing Christendom. (p.79).

Beyond sentence structure, the use of blurred references of words and phrases, which reduce to easy verbalisms, blocks the clear flow of meaningful ideas. For example, *divine structure* in the sentence, "The Church is free because of its divine structure" (p. 72) and *liberty* and *infected* in the sentence, "Liberty then was a watchword which infected religious . . . movements" (p. 77).

Beyond style, the substance of the book, by holding somewhat uninquiringly to conventional surface concepts and judgments, neglects the social, psychological, and philosophical aspects of the problems involved which today give them urgency and life. No question arises as to the sincerity and good will of the author. It is everywhere evident. The question of substance is rather one of adequacy both of understanding and of the effects of understanding on operational historical processes ahead, in the future of man and the world. Here, the book reflects a weakness in analysis of concepts, issues, and strategies. For example, a blurring of presuppositions masks the sharp differentiations to be made between Jacques Maritain and William Penn (pp. 20-21); the lack of stocktaking of fundamental issues between the Roman and Protestant Churches (p.114), between Christianity and other world religions, and between all religious and political organizations: the divine in the secular; the worldly in the ecclesiastical.

Such a stocktaking is a large order, of course; but it is unavoidably central to the author's problem of liberty in the saving of individuals and societies: the saving of whom? by whom? how? and for what? The author skirts around those questions more easily than the condition of man in this twentieth century permits. And to speak of the flourishing of "true religion" (p.124) without giving the phrase a meaning inextricably and demonstrably at the center of man's personal and social nature is more naive than cogent.

Beyond blurred concepts, the author scarcely fathoms the depths of institutional operations which affect religious liberty. His handling of the question in terms of freedom to organize, build, educate, and worship (pp.121 ff.) he sets at the level of an expanding "younger Christendom" (p.76) in non-Christian communities and states. Unresolved problems of older Christendom remain; a complete treatise on religious liberty must not overlook them. This book does too little with the pressing and significant problems of the play between political and ecclesiastical power structures for the control and use of tax funds, with the strategies involved in the encouragement of divisive and zealous hatreds and economic boycotts, with the efforts to label informed inquiry and judgment as bigotry and sacrilege.

After reporting such shortcomings in this book, however, in fairness to its author, one should repeat that he has gathered much material for serious reflection in brief, usable compass. — *Warren Taylor*, The Department of English, Oberlin College.

The Purim Anthology, by PHILIP GOODMAN. Philadelphia, The Jewish Publication Society of America, 1949. xxxi + 525 pp. \$4.00.

Jewish festivals are living organisms. With their roots lost in the subsoil of pre-historic culture, they thrive on the vital elements of their own social climate and the steady absorption of foreign folk ways. Their forms are determined by constant adjustment to the environment, and their history is marked by their cultivators' varying spiritual insight and artistic expression. They offer a fascinating field of observation and research to the student of religion in general and of Judaism in particular.

Purim is designated in the Jewish calendar as a minor holiday because its literary basis is the hagiographic Book of Esther and not a verse in the pentateuchal Law of Moses. Nevertheless, it played a major role in Jewish social and cultural life, especially during the Middle Ages, and at least one ancient rabbi declared that even after the coming of the Messiah, Purim alone of all the traditional festivals was destined to survive and be celebrated by all mankind. The reasons for it are not hard to find: Purim dwells on the ever present menace of prejudice, lifts the morale of a persecuted minority by pointing to the dramatic deliverance from an ancient anti-Jewish conspiracy, and stresses the keynote of gaiety and merriment, "of feasting and gladness, and of sending portions one to another, and gifts to the poor."

The Purim Anthology by Philip Goodman is the latest worthy addition to a series of popular and scholarly holiday books, *Pasover* by Theodor H. Gaster, *Hanukkah* by Emily Solis-Cohen, and *Sabbath* by A. E. Milgram, issued like the latter two, by the Jewish Publication Society of America. It embraces brief and authentic studies and literary items by seventy distinguished scholars and authors, in addition to a vast amount of material prepared by the editor, appropriate selections from the Bible, Apocrypha, Josephus, Talmud, Midrash, rabbinic law, and Reform, as well as Orthodox ritual, wit, parodies, recipes, and songs in Hebrew, Yiddish and English, with their musical notations.

Of particular interest are the excellent surveys written especially for this volume: "The Origin of Purim," by Solomon Grayzel; "The Esther Story in Art," by Rachel Wischnitzer; "Purim in Music," by A. W. Binder, who also compiled the "Music Supplement"; "The History of Purim Plays," by Jacob Shatzky, and a graphic description of the *Adloyada*, the modern Purim carnival in Tel Aviv, by Mortimer J. Cohen.

The book is designed to serve also as a practical guide for Purim observance, and contains an abundance of material for the teacher and parent: "Purim Parties and Programs," by Libbie Braverman; "Purim Dances," by Dvora Lapson; "Purim Delicacies," by the editor, and a classified bibliography. Here, and particularly in the English songs, we note the latest impact on this ancient festival, the adaptation of many popular English and American motifs to embellish an already rich and motley cultural fabric.

An anthology is not intended to be all inclusive, yet a few more items would have added to the value of the book: a scientific survey from the viewpoint of comparative religion, a monograph

on its socio-psychological aspects, an account of the popular Polish Esterke legend of the 14th century, an excerpt from Milhaud's stirring composition on the theme of a Provencal Purim, and an index. But as it is, the volume is a splendid work, carefully edited, richly illustrated, and altogether worth while.—*Rabbi Joseph L. Baron*, Congregation Emanu-El B'nai Jeshurun, Milwaukee, Wisconsin.

* * *

The Power of Freedom, by MAX ASCOLI. New York; Farrar, Straus and Company, 1949, 173 p. \$2.75.

"The time seems to have come," Professor Ascoli says, "when the concept of freedom for which America stands must be restated in all of its aggressiveness as the necessary weapon for the political struggle in which we are engaged." (p. 49). To undertake a restatement of that concept is a goal worthy of praise. In spite of many excellencies in Professor Ascoli's restatement, however, the abstract and conceptual dullness of his book is likely to hinder its use as a weapon for aggression in the conflict. Quite apart from aggression, the book is also disappointing as a possible source of a new and moving vision of freedom and of insights into exactly how men are to earn and use it.

This negative evaluation is all the more to be regretted because Professor Ascoli seems to prefer a meaningful, dynamic freedom to all "monstrous totalitarianisms" (p. 172). He seems to prefer the rich and rewarding growth of individuals to the exploitation of slaves, thwarted in both bodies and minds. He is not lost in the soul-consuming attitudes of guilt and despair. The rhetoric of reassurance is here: man's world is a terrifying one of fascism, democracy, communism, mechanized industry, human rights, yes; but men can really run it.

Professor Ascoli fails, however, to get into his book men's greatest needs: penetrating and exact insights into the processes and uses of men's moods, ideas, and judgments as they are dramatized in the events which men create.

Professor Ascoli tends to mechanize the concept of freedom. His basic metaphors of power he borrows from the field of electricity. Human rights, he says, for example, in a highly inaccurate metaphor which would amuse a physicist, are "the condensers and transformers of the power of freedom, and by galvanizing the individual they generate the energy by which they are sustained." (p. 70). Professor Ascoli is mindful of modern trends towards a mechanized civilization, but he permits himself, linguistically, to be its victim. Its impersonal vocabulary is but crudely applicable to men as agents who create their societies. Professor Ascoli's generation of high-tension energies (p. 56) within free men and their institutions is as bewildering as the darker dogmas of theological regeneration.

Three major difficulties make the book ineffective: vague definitions and blurred concepts; a mixed use of two irreconcilable frames of thought; and an indifference to all of the pertinent facts in its interpretations of historical movements.

Professor Ascoli's definitions of *fascism* (pp. 58, 97), *economics* (p. 61), *politics* (p. 61), and *truth* (p. 162) have point; but adequate clarifica-

tion of meaning is often lacking. For example, he says that UN should not develop into a sovereign world government (p. 158); yet we should move from national to world government (p. 160). What precisely does Professor Ascoli mean by *world government*? One is more baffled than informed when Professor Ascoli says that freedom of religion is based "not on the equivalence of every possible religion, but upon reciprocal respect among those of them that hold like views of the sameness of human destiny." (p. 69). A smart but pointless thrust is "Political freedom is Sunday" (p. 124). Whose and wherein?

Professor Ascoli's conception of the entire democratic process seems to be blurred. "But after the moment of equality has been celebrated" in the ceremonial of an election, he says, "the people and their institutions again drift apart." (p. 123). What has happened to a press and opposing political parties, free to criticize, pressure groups, letters and telegrams to Congressmen? The people and their institutions do not drift apart. Here, in Professor Ascoli's thought, is Toynbee's ceremonial dichotomy, withdrawal and return, which is perhaps more accurately descriptive of one type of personality than of an entire social process.

Professor Ascoli's conception of a world civil war (pp. 3-53) is equally blurred. Who, specifically, are entrenched in this world-wide civil conflict and what specific issues have put them there he never really says. Although he realizes that *communism* and *democracy* are propagandistic catch words used by all sides, the world civil war which emerges from his discussion is bi-national, not civil, Russia and the United States. Fascism, he seems to assume, has disappeared, but it might take over (p. 49) if the cold war becomes hot.

One wonders if Professor Ascoli is trying to say that a present world civil war exists within every nation today over the issues of food, clothing, housing, health, education, leisure, thought, inquiry, research, and religious faith; and that it is being fought within each nation in terms of goals and counter-goals, special interests and counter-interests, thrusts and counter-thrusts. It is being fought by three groups, not two: a coercive left, committed to a proletarian dictatorship; a coercive right, intent upon exercising a total control over all social processes by a favored minority; and a middle of free men and free societies: informed citizens who wish to use and enjoy their freedom, and who wish, through parliamentary processes, to share the planning, the effort, and the rewards of their common life. But that Professor Ascoli is far from saying; and yet, to what other existing constituents could the phrase *world civil war* actually point?

A second difficulty: Professor Ascoli shifts constantly, without warning, between two irreconcilable frames of thought: from a credal rigidity of polarized concepts to the dynamism of process. The habit is evident in his toying with the meaning of perfections and ideals (pp. 98 ff.), of what belongs to God and what belongs to Caesar (p. 127), and in his basic term, *freedom*. Professor Ascoli has not freed his thinking from an escape mechanism, freedom as relaxation from drudgery (pp. 53-55; 62). "The farmer knows something of freedom when he harvests his crop after a

year's struggle with the hazards of the weather." (p. 54). But freedom is no such polarity. It is process. The farmer who knows it, knows it, not at the harvest alone, but in the planning and in the cultivating as well. Professor Ascoli attempts to tie the concept of freedom to psychological attitudes within individuals and to the responsibilities and rewards of work, but it is surprising that he has not profited from the masterfully clear and moving study of that very problem in Malinowski's *Freedom and Civilization*, (pp. 80-97).

The third difficulty: Professor Ascoli's indifference to the larger perspectives of history. For example, when he says that "Edison contributed more to the rights of man than Jefferson" (p. 66), he seems blindly to have crammed a bias into a short-sighted and futile comparison. Edison, of course, greatly helped men to work and to see, but Jefferson, both in understanding and in spirit, threw light into their souls. "Morality, compassion, generosity," said Jefferson, in a letter to DuPont de Nemours, 1816, "are innate elements of the human constitution."

Professor Ascoli screens from sight the dynamism of historic conflict when he says that Hitler's was the first mad revolt against the ideals of Jesus. (pp. 100-1). Religious wars, which over the centuries have soaked with blood the soil of Europe, are challenging evidence of the religio-political anti-Christ. Anti-Christ has flourished, does, and may flourish within ecclesiastical organizations. It does when they seek to gain authoritarian possession of the hearts and minds of men and hence control over them. Hitler's will to enslave men and his techniques in enslaving them were but the secularization of the politico-ecclesiastical will and techniques which severely victimized European peoples long before Hitler appeared. The verbalisms and ceremonial aspects of Christianity, a polarity, blind few men to the ethical essences of Christianity, a dynamic process, within the cycles of man's living: man's death, man's birth, man's life.

Historically, Professor Ascoli says, our American civilization is "a blend of machine-age democracy and of the old European tradition of rights and freedom under law" (p. 48). Our civilization, however, was born in dissent from the "old European tradition of rights and freedom under" ecclesiastical law and in rebellion against "the old European tradition of rights and freedom under" privileged economic and political dictation. We cannot bury the facts about what happened in America beneath the conveniently easy generalization that our society is but the frontier of old European traditions. We must remember that differences in emphases are unmistakable: our own conception of separation of church and state, of a classless society, which is neither the class struggle of Marxism nor the class collaboration of Roman Catholicism, of the moral sovereignty of the inner conscience, of experimental tests and peaceful change through parliamentary processes. Indeed, the minority opposition in "the old European tradition" became the controlling majority in the new world.

With these difficulties, Professor Ascoli has left the concept of freedom a rather mechanized and blunted weapon for struggle and aggression. We

may have, of course, to fight to preserve freedom, but the fighting should not so mechanize us as to blot from our memories what we are fighting for. Beyond the power and the mechanics of Professor Ascoli's book are the regenerative warmth and compassion of the creative and critical intelligence within the human personality, the present and ultimately realizable processes and values within men and of God within men.

Mechanizing the concept of freedom is not enough. Our greatest need is to humanize it. We need to direct it into a way of life — our experienced American way — which opposes all forms, both secular and ecclesiastical, right and left, of authoritarian exploitation. We need a renewal of our common faith which does not merely pretend to promote but actually does promote the understanding, cooperation, and growth of free individuals and free societies. We need a humanized freedom which checks the emotional rages of struggle and aggression with the disciplines of both reason and respect, unmistakably evident in our motives, our actions, and our goals. — *Warren Taylor, Department of English, Oberlin College.*

Best Religious Stories, edited by J. EDWARD LANTZ. New York, Association Press, 1948. 286 p. \$2.50.

For this anthology of current religious stories the editor, with the cooperation of many persons in the fields of story writing and publishing, set up standards of selection of stories and then applied these standards to between two and three hundred stories and came out with twenty-one stories. The book also contains the standards of selection. Dorothy Canfield Fisher writes an interesting foreword.

This experiment of selecting stories from current periodicals is both educational as to technique and highly commendable as to results. The book puts into permanent form the better stories which are appearing in certain periodicals. About two thirds of the stories are from denominational magazines.

THE TENNESSEE VALLEY AUTHORITY, set up as a flood-control, power, and land reclamation project by President Roosevelt in 1933, has come once more into the limelight, as the Economic and Social Council of the United Nations in its March 1949 meeting authorized the preparation of a plan for a program of technical assistance for economic development throughout the world.

"Set up . . . in 1933, its success has made it serve as an unofficial demonstration workshop for experts from all parts of the world. Thousands of visitors, ranging from Prime Ministers to irrigation specialists, have gone to TVA to study its organization, its techniques, and the application of TVA experience to their own countries . . . Similar projects for the development of other river valleys of the world are already under way. . . . these projects are not copies of TVA . . . What TVA has impressed upon its visiting students from all over the world is not a pattern to follow but an idea. That idea is that every plan for river development should include the surrounding land, all its natural resources, and the people as well. . . . No longer do men look upon poverty as inevi-

table, or think drudgery, disease, filth, famine, floods and exhaustion as visitations of the devil or punishment by a deity." (UNESCO).

The term "best" in the title refers to religious values for present day living. The purpose of the stories is to help persons live as Christians in today's world.

The stories are varied as to content, style, and educational effectiveness. One is almost certain to find stories in this book which will "click" with him. For this reason the collection is valuable both for the readers and for teachers who want stories to tell. The stories steer between the Scylla of sentimentality and the Charybdis of so-called modern "stark realism" and are found to be made out of the problems of life. As one might expect from such an anthology all of the stories are not of equal caliber. This reviewer speculated as to why certain stories were included. This is not strange because of the subjective reaction to stories.

From the viewpoint of this reviewer the standard and also the stories would have been enriched if the age for which the stories were intended and the qualitative effectiveness had been given, as Edwin D. Starbuck graded stories many years ago.

Altho the editor enriches the book by presenting a biographical note about each author and a background item about the story, the reviewer wished the didactic reference about each story might have been omitted. The editor rightly states in the section on standards that stories carry the main message "by the climactic decision the character-in-action makes and not by any pious language he uses nor by any moralizing on the part of the author." (p. 17). And yet the editor either has the author state in his own words what the story seeks to accomplish morally and religiously or the editor paraphrases this item.

High grade stories are difficult to locate. Here is a collection which on the whole reaches a high standard. It is hoped that the editor will continue to bring forth more books like this one. — *Leonard A. Siddle, Professor Religion Education, Graduate School of Theology, Oberlin College.*

table, or think drudgery, disease, filth, famine, floods and exhaustion as visitations of the devil or punishment by a deity." (UNESCO).

DR. EDWARD W. BLAKEMAN, for many years councilor in religious education at the University of Michigan, became professor of Religious Education at the Pacific School of Religion in January 1949. Dr. Blakeman, who is chairman of the committee of religion in higher education of the Religious Education Association, will continue his research in this field.

CONFERENCE ON RELIGION IN AMERICAN STATE UNIVERSITIES, University of Minnesota October 27, 28, 29. President J. L. Morrill and the Hazen Foundation have invited sixty persons representing higher education in state universities to participate in the conference. The chairman of the R.E.A. committee on religion in higher education, Edward W. Blakeman, Pacific School of Religion, being one of them. Reports will be made through the University of Minnesota Press.

RELIGIOUS EDUCATION ASSOCIATION STANDING COMMITTEES

CHAIRMEN OF STANDING COMMITTEES

CENTRAL PLANNING COMMITTEE—
Lawrence C. Little, University of Pittsburgh,
Pittsburgh, Pa.

FINANCE—Ernest J. Chave, Divinity
School, University of Chicago.

EDITORIAL—Leonard A. Stidley, Graduate
School of Theology, Oberlin College.

HIGHER EDUCATION—Edward W.
Blakeman, Pacific School of Religion.

EXECUTIVE COMMITTEE

SAMUEL P. FRANKLIN, University of
Pittsburgh, Chairman.

EARL A. DIMMICK, Superintendent of
Pittsburgh Public Schools.

SOLOMON B. FREEHOF, Rodef Shalom
Temple, Pittsburgh.

EMANUEL GAMORAN, Commission on
Jewish Education, Cincinnati.

ERNEST KNAUTZ, Baldwin-Wallace College,
Berea, Ohio.

LAWRENCE C. LITTLE, University of
Pittsburgh.

THOMAS J. QUIGLEY, Superintendent
of Catholic Schools, Pittsburgh.

LEONARD A. STIDLEY, Graduate School
of Theology, Oberlin College.

O. M. WALTON, Executive Secretary,
Council of Churches, Pittsburgh.

CENTRAL PLANNING COMMITTEE

LAWRENCE C. LITTLE, University of
Pittsburgh, Chairman.

HOWARD D. BLANK, Veterans Adminis-
tration Guidance Center, Pittsburgh.

SAMUEL P. FRANKLIN, University of
Pittsburgh.

F. L. GIBBS, Allegheny County Council
of Churches and Christian Education,
Pittsburgh.

HERMAN HAILPERIN, Rabbi, Tree of
Life Congregation, Pittsburgh.

ADDISON H. LEITCH, Pittsburgh-Xenia
Theological Seminary.

CHARLES E. MANWILLER, Pittsburgh
Board of Public Education.

L. B. MOSELEY, First Baptist Church,
Pittsburgh.

THOMAS J. QUIGLEY, Pittsburgh Diocese
Catholic Schools.

HENRY A. RIDDLE, Western Theological
Seminary, Pittsburgh.

FLORENCE M. TEAGARDEN, University
of Pittsburgh.

FINANCE COMMITTEE

ERNEST J. CHAVE, University of Chi-
cago, Chairman.

GEORGE FOX, Rabbi, South Shore
Temple, Chicago, Ill.

ROSS SNYDER, Chicago Theological
Seminary, Chicago, Ill.

WEIGHSTILL WOODS, Attorney, Board
of Trade Building, Chicago, Ill.

EDITORIAL COMMITTEE

For list of members of this committee see the inside front cover.

Note: The officers and committee chairmen act as ex officio members of each
of the standing committees, and as members of the Board of Directors.

RELIGIOUS EDUCATION ASSOCIATION

OFFICERS

HONORARY PRESIDENT — George A. Coe, Claremont, Cal.

PRESIDENT — Samuel P. Franklin, Dean School of Education, University of Pittsburgh.

VICE-PRESIDENTS — Ruth M. Shriver, Church of Brethren, Elgin, Illinois, Emanuel Gamoran, Commission on Jewish Education, Cincinnati, Ohio,

and Thomas J. Quigley, Superintendent of Catholic Schools, Pittsburgh, Pa.

TREASURER — Weightill Woods, Attorney, Board of Trade Building, Chicago, Ill.

RECORDING SECRETARY — O. M. Walton, Council of Churches, Pittsburgh, Pa.

MEMBERS OF THE BOARD OF DIRECTORS

Edna L. Acheson — Brick Presbyterian Church, Rochester, N. Y.

Edward R. Bartlett — Iliff School of Theology, Denver, Col.

Edna M. Baxter — School of Religious Education, Hartford, Conn.

Israel S. Chipkin — American Association for Jewish Education, New York City.

Stewart G. Cole — Intercultural Education, Los Angeles, Cal.

Alexander M. Duskin — Jewish Education Committee of New York, Inc., New York City.

Harrison S. Elliott — Union Theological Seminary, New York City.

Wesner Fallow — Andover-Newton Theological School, Newton Center, Mass.

George Fox — Rabbi, South Shore Temple, Chicago, Ill.

Solomon B. Freehof — Rabbi, Rodef Shalom Temple, Pittsburgh, Pa.

Roland B. Gittelsohn — Rabbi, Rockville Centre, L. I.

Frank Grebe — Westminster Church, Buffalo, N. Y.

Hugh Hartshorne — Yale University, New Haven, Conn.

Charles E. Hendry — University of Toronto, Toronto, Ont.

Leo L. Honor — Dropsie College, Philadelphia, Pa.

Walter Howlett — Greater New York Committee on Released Time, New York City.

F. Ernest Johnson — Federal Council of Churches of Christ in America, New York City.

Henry M. Johnson — Emory University, Emory, Ga.

Gerald E. Knoff — International Council of Religion Education, Chicago, Ill.

Paul M. Limbert — Springfield College, Springfield, Mass.

E. R. MacLean — Ontario Religious Education Council, Toronto, Ont.

Donald M. Maynard — School of Theology, Boston University, Boston, Mass.

Ross Snyder — Chicago Theological Seminary, Chicago, Ill.

A. O. Steele — Johnson C. Smith University, Charlotte, N. Carolina.

J. Edward Sproul — National Council of Y.M.C.A., New York City.

Erwin L. Shaver — International Council of Religious Education, Chicago, Ill.

Thomas West — Attorney, Chicago, Ill.

J. Paul Williams — Mt. Holyoke College, S. Hadley, Mass.

REGIONAL DIRECTORS

California — Paul Irwin, School of Religion, University of Southern California, Los Angeles.

Colorado — Ira A. Morton, Iliff School of Theology, Denver.

Florida — George L. Chindahl, Maitland.

Kentucky — Myron T. Hopper, College of Bible, Lexington.

Michigan — Leon Fram, Rabbi, Temple Israel, Detroit 2.

Missouri — L. L. Leftwich, Culver-Stockton College, Canton.

New England — Ernest W. Kuebler, American Unitarian Association, Boston, Mass.

New York — Samuel L. Hamilton, New York University, New York City.

Texas — James L. Seneker, Southern Methodist University, Dallas.

(Regional Directors are also Members of Board of Directors)

